VOL. IV. THE NO. 7.

# American Missionary

(MAGAZINE.)

"Go ye into all the World, and preach the Gospel to every creature."

JULY, 1860.

CONTENTS.


ANNIVERSARY AT BOSTON,—Statement of the Foreign Secretary, . 145
" Statement of the Home Sec'y, 146
" " of the Treasurer, . 148
" " of Rev. J. B. White and Rev. J. A. R. Rogers, . . . 148
" " Rev. J. S. Greene, and Rev. D. Worth, . . . . . 149
MENDI MIS.—Death of Mrs. Miles, . 149
OJIBUE AND OTTAWA MISSION, . . 151
SIAM MISSION. — From Mrs. Telford (Am. Bap. Union), . . . . . 151
LIFE IN WESTERN AFRICA, . . . . 151
MIS. CONFERENCE AT LIVERPOOL, . 152
METHODIST EPIS. GEN. CONFERENCE, 152
BAPTIST MISS'Y SOCIETIES, . . . . 153
WHO WILL GO FOR US, . . . . . 153
SPECIAL NOTICES, . . . . . 154
STATE OF THE TREASURY, . . . . 154
CHILDREN'S PORTION CON'D TO CHRIST, 155
ILLINOIS HOME MISSION. ASSOCIA, . 155


CONTENTS.


GENERAL ASSOCIATION OF ILLINOIS, . 156
SOUTHERN AID SOCIETY, . . . . . 157

HOME MISSIONS.

OHIO.—F'm W. W. Lyle, . . . . . 158
MICHIGAN.—From Rev. E. Andrews, 158
ILLINOIS.—F'm Rev. John Cross, . 159
SOUTHERN ILLINOIS.—F'm Rev. W. Holmes, . . . . . 160
MINNESOTA. —From Rev. H. M. Nichols, . . . . . 161
MISSOURI.—F'm Rev. S. Blanchard, 161
CHURCH FELLOWSHIP WITH SLAVEHOLDERS, . . . . . 162

CHILDREN'S DEPARTMENT.

AND WHEN I'M TO DIE, . . . . . 164
CAN NOT WE DO SOMETHING, . . . 164
IT IS WELL, . . . . . 165
CLOTHING FOR FUGITIVES IN CANADA, 165
RECEIPTS, . . . . . 165


For notices in regard to this publication, the Constitution of the Association, the form of Application, Legacies, &c., see the 2nd, 3rd and 4th pages of this cover.


New York:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION,

ROOMS, 48 BEEKMAN STREET.

Price, Fifty Cents a year, in advance.

POSTAGE.—In the State of New York, three cents a year, in advance. Elsewhere in the United States and Territories, six cents a year.

# CONSTITUTION OF THE AMERICAN MISSIONARY ASSOCIATION.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Society shall be to send the Gospel to those portions of our own and other countries which are destitute of it, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided that children and youth, who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies — each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-President, a Recording Secretary, two Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counselling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selecting of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which, by a reference mutually chosen, and whose decision shall be final, shall always entertain the complaints of any aggrieved agent or missionary.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for an act of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Churches and other local missionary bodies, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted) in the regular official notification of the meeting.

* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked and salvation of the righteous.

THE

# American Missionary.

(MAGAZINE.)

VOL. IV. JULY, 1860. NO. 7.

## AMERICAN MISSIONARY ASSOCIATION.

### ANNIVERSARY AT BOSTON.

An Anniversary Meeting of this Association was held at Boston, in the Music Hall, Thursday, May 31, at 10 o'clock.

The following account is taken, slightly abridged, from the *Evening Traveller*:

The meeting was opened with prayer by Rev. D. Thurston of Maine, the President, now in the 82d year of his age. Mr. Thurston then made an appropriate address in reference to the objects of the society.

#### STATEMENT OF THE FOREIGN SECRETARY.

During the last year, eleven missionaries, male and female, have sailed from this country and joined their missions for the first time; two others have returned to them after a short absence for the improvement of health.

Within that time the Association has discontinued one of its missions, that among the Ojibway Indians, northwest of Lake Superior. The mission among the Copts, in Egypt, has not yet been resumed. The whole number of our foreign missions is, therefore, now but six, having twenty-three stations and out-stations, and an aggregate of fifty-eight laborers, including fifteen native preachers and assistants.

By the present operations of our Association in the foreign field, it will be seen, the way is prepared for an indefinite increase, with but little comparative increase in the cost of management.

The general intelligence from the mission is favorable, and the blessing of God has rested upon them, though we have been called upon to mourn the death of three female missionaries—one in Canada, one in Africa, and one in the Sandwich Islands.

The Mendi Mission has had eight laborers added to it, three of whom were ordained missionaries. Two new stations have been commenced, in portions of the country, giving ready access to a large native population, and furnishing favorable indications for health.

During the greater part of the year Mr. Brooks has been the only white missionary at the Boom Falls Station. He has, however, received valuable aid from several native assistants. A system of itinerating labor has been adopted for preaching the Gospel in native towns never before visited by a missionary. Two by two the missionaries have gone out, spending nearly a week in each tour, and generally gathering two or three congregations in each town they visited.

In these tours, Mr. Brooks says, they always get hearers, often a crowd; some wish to have their children taken and educated at the mission, and others strongly urge that a mission should be established in their own towns. Some cry out, "What shall we do to be saved?" "we don't want to be lost;" but too many, like the young man who came to Christ, turn away sorrowful when the offer of life is made to them, saying they cannot change all their ways, they are too old for that; O, that they had heard this "God palaver" while they were young.

The church at the Boom Falls Station received 17 new members the last year, and at its close numbered 24. They meet regularly for prayer for the conversion of the world, and contribute statedly for the support of missions. They propose using these funds for the special purpose of building school and mission houses among a people but recently warring against them.

The church at Good Hope has also increased during the year, and the members are reported as living for the Lord, and showing an increasing interest in labors for the conversion of their heathen countrymen to God.

The school at Good Hope Station seems to be all that we have any right to expect on heathen ground. The Bible is made a class-book, and the happy results of this training is shown in the hopeful conversion of quite a number of the scholars, and their uncommon knowledge of the Scriptures.

Among the temporal advantages resulting from the establishing of our mission along the Boom river, are the following: The industry of the people and the value of their labors are greatly increased. The legitimate trade along the river, now worth $40,000 per annum, has grown up. The coast, or slave trade North, has been stopped. Wars have, in many instances been prevented, insomuch that now it has come to be thought that a station at or near a native town is security for the town against war.

The Lord has blessed his servants there; yet the work is too great for them, and would still be too great if the number of missionaries was doubled. The way is prepared for a breaking forth on every side. One missionary writes: There is a great field before our mission. The time to extend our operations seems fully come. The people are ready to receive missionaries and teachers in all parts of the country. Another says: The whole country is open to us. The preacher of the Word may go over the whole length and breadth of the land unprotected and unarmed, and no one will molest him, or question his right. The herald of salvation can go without let or hindrance, and preach when he chooses.

Friends of the American Missionary Association, if, after God has thus prepared the way for his people to publish the Gospel in Africa, her people perish for lack of knowledge, at whose hands will he require it?

The Jamaica Mission has been less fruitful of spiritual results during the last year than in some previous ones. Within the last few months there has, however, been an improvement—some are inquiring the way of life, and others, hopeful converts, are seeking admission to the mission churches.—There were at the last report seven stations, and three out-stations; six churches, and an aggregate of about 420 members. The Industrial School at Richmond has now three teachers, and is full.

In many respects a more promising field of missionary labor might be chosen, than among a people trodden down for many generations by the heel of oppression; but the wrongs that have degraded them—wrongs committed by our own Anglo-Saxon race—constitute an urgent reason for efforts to give them the bread of life and the waters of salvation: and anti-Slavery Christians in the United States have too deep an interest in the workings of emancipation on the soil to allow them to overlook the claims of the emancipated people of that island.

Pecuniarily, the results of emancipation do not seem so favorable in Jamaica as elsewhere; but the people are more comfortable in their persons and families—have more self-respect—are more manly and independent—and are laying the foundation for a more permanent advancement than where laborers are more abundant, and present prosperity more apparent.

The causes that led to the relinquishing of the Ojibway mission, in accordance with the expressed views of the missionaries, have been detailed in the annual report, and its discontinuance approved by the Association. The mission established last year among the Ojibway and Ottawa Indians has prospered. The church there now numbers 55 members, 48 of them being Indians, the remainder whites.

The Siam Mission, after many long years of unfruitful labor, is at length permitted to rejoice in the apparent conversion of some of the people. At the last communion season four young men united with the mission church, having for some months previous witnessed a good profession. The wives of two of them have also been converted, and there are several others of whom the mission has hope.

There seems to be hope that the long night resting on Siam is passing away—that the power of Buddhism is being broken, and that the Saviour of sinners is revealing himself there in mercy.

The Mission in Canada has suffered from the death of Mrs. Hotchkiss during the year. Rev. J. S. Green, of our Sandwich Island mission, being providentially present, will be heard in relation to his mission.

The condition of our missions, taken as a whole, gives evidence that God is with them giving them success in their peculiar work, the conversion of souls to God.

The Association has occasion also to rejoice that the principles announced by it more than thirteen years ago, are prevailing; that there are a largely increased number of Christians who believe that the churches should every where relieve themselves from all connection with slavery, by refusing admission to slave-holders, and by laboring for its overthrow; and a feeling is rapidly increasing which will imperatively demand that all missionary societies and churches should be free from any admixture of slave-holding members, and should labor for the putting away of the sin of slaveholding as of every other sin.

### STATEMENT OF THE HOME SECRETARY.

The great Head of the church has signally blessed the cause during the past year. Imprisonment and exile have, it is true, befallen some of our missionaries in the slave States; but they anticipated, like the Apostle to the Gentiles, that bonds, stripes, and imprisonment awaited them, as they await all, literally or figuratively, who are faithful to the cause of the Redeemer. Other missionaries in the free States and Territories have experienced the usual alternations of missionary life; but all, while earnestly contending for the faith once delivered to the saints, have been upheld and strengthened by that grace which they recommend to others.

By the annual report of last autumn, and the statistics then given, it appears that the

Association employed during the year in the home field 98 missionaries and 5 colporteurs. They were located as follows: in States East of Ohio, 9; in Ohio, Indiana, and Michigan, 26; in Illinois, 24; in Wisconsin and Minnesota, 15, in Iowa, 9; in Kansas, 6; in Kentucky, 7; in Missouri, 1; in North Carolina, 2; and one in the District of Columbia. Three colporteurs have been employed in Kentucky, one in Illinois, and one in Indiana.

The statistics of the results of missionary labor having been before given, we omit them here, and refer to events occurring since the annual report was made.

We have the satisfaction to state that the labors of the missionaries have been attended with the divine blessing. The Holy Spirit has continued to accompany their preaching and their other labors for the conversion of souls. Christianity and Freedom, it is believed, have been greatly advanced, and the Temperance cause has, in some districts, under God, achieved new victories; new churches have beeen established, and general progress has been made throughout the West, in all subjects relating to the Redeemer's kingdom. Stronger now, and more vigorous than the East, in regard to freedom, she will early pay back with interest all that has been done for her. Our missionaries and colporteurs are doing an important work in the districts of the Northwest, immediately bordering on the Slave States, a work vital to our success in the South. They are of late much encouraged.

In Kansas an improved state of things exists, and much encouragement is held out for renewed and enlarged efforts to cultivate a field that, by the power and grace of God, has been saved from the blighting and ruinous effects of slavery, and is, it is hoped, yet to be a garden of the Lord. The friends of God and man have not labored in vain for the triumph of civil and religious liberty in that large, and inviting, and central portion of the continent; and the success of these sacrifices, and perils, and efforts, is to be ascribed to divine interposition, and the divine blessing.

Our missionary in Northwestern Missouri is laboring with success. Some attempts have been made to indict him by a Grand Jury, but failed. His articles in the *Free Democrat* at St. Joseph, on the Bible against American slavery, are read with great interest. We shall soon send other missionaries to Missouri.

The attention of the country has been attracted to the persecutions of our missionaries in slave States, and the temporary suspension of their labors, or, rather, to the transfer of those labors from the slave to the free States. Our missionaries in Kentucky, Rev. J. G. Fee and others, represented here to-day by one of their number, Rev. J. A. R. Rogers, and several of their friends, owing to the infuriated state of the public mind in consequence of the action of John Brown and the misrepresentations of insane politicians and slave-holders, and the abettors of slavery, have been, with few exceptions, forced out of the State, but it is hoped and believed only for a season.

As the early disciples, when dispersed at Jerusalem, went abroad teaching and preaching, so these brethren have been, and still are, zealously engaged in the free States contending for the rights of man and the free principles of the Gospel of Christ, arousing public sympathy, demonstrating the wisdom and utility of their plans and past labors, enlisting the prayers and hearty cooperation of Christians, and entertaining a cheerful hope that ere long they will be able, in the good providence of God, to re-enter their chosen field of labor, and there be more successful than heretofore in maintaining and extending the cause of holy freedom and pure Christianity where moral darkness —darkness that can be felt—now prevails.

Our beloved missionary in North Carolina, Rev. Daniel Worth, who has been tried and convicted, in two courts, of the crime (!) of circulating anti-slavery publications among non-slaveholders, and such slaveholders as were willing to receive the truth, accompanied by a faithful presentation of the Gospel, has, in the merciful interposition of the God of Daniel, the God of Paul and Silas, the God of Peter, and the God of good men who, in all ages since the promulgation of Christianity, have been imprisoned for the Gospel's sake—been delivered from the hands of his enemies, and stands before us this day the representative of an anti-slavery Gospel in North Carolina, his native State.

One of our missionaries remains in Kentucky, preaching to the mountaineers, protected by the civil authority of that region, and ready to kindle the beacon-light, in due time, to show his exiled brethren that the way is open for their return.

The school in Kentucky, so auspiciously commenced by Messrs. Fee and Rogers, and for which special contributions have been made by friends of freedom in various parts of the country, has necessarily been suspended. The funds have been invested in land for the Institution. In due time, we trust, this school, intended for the benefit of the people of Kentucky, and which has received the approbation of many of its citizens, will be resumed.

We cannot give up the slave States. They must have an unadulterated Gospel. It is part of the mission of this Association to tender it to them. The tender must be renewed. Missionaries clothed with the panoply of truth, righteousness, freedom and holiness, must reiterate their persuasions, their expostulations, their prayers, their labors, for the young, for the slave, for the slaveholder, for the large majority—the non-slaveholders—until they gladly receive the truth, or until it shall be clearly manifest that God, in his retributive justice, has

left them to their own destruction, which may He, in his great mercy, avert! To this end let the fervent and believing prayer of Christians throughout the country be unceasingly offered up to him who has no pleasure in the death of a sinner, but that he should return and live.

The success of our missionaries in the slave States—successful notwithstanding the molestations and cruel wrongs of the persecutors—the 20 non-slaveholding churches under their care, and the plans of usefulness, long since cherished and not yet abandoned, by the Association, have had a beneficial, reflective influence upon the people of the free States. They will, we have reason to believe, continue to have this beneficial and saving effect. Prayer is enlisted, sympathy is diffused, contributions are made, the Christian heart and purse of the North are touched, and a higher tone of feeling is produced among us. We believe that this leavening is to prevail; it must prevail, or the people of the slave States are undone for time and eternity.

Let ministers and private Christians in the free States proclaim and act out primitive Christianity; let them avow that slaveholding is a sin against God and a crime against man; let them cease to fellowship those as Christians who hold their fellowmen as property, and the work, under God, is done!

STATEMENT OF THE TREASURER.

The Association is now in its fourteenth year. The receipts of the first twelve years were, in round numbers, four hundred and twenty-one thousand dollars

The receipts during the last fiscal year were, $50,511 76; and the receipts, thus far, during the present fiscal year, exceed the receipts of the corresponding months during the past year, so that it is highly probable that the aggregate receipts of the present year will exceed those of the preceding year.

The receipts are in general from persons in moderate circumstances, and in small sums, but the letters that accompany them show that the donors are among God's elect. The donors, like all our missionaries, are persons who have embraced the cause of moral reform in its length and breadth. They are all, also, anti-slavery in their principles. The Association is emphatically a Christian anti-slavery missionary enterprise.

Those who conduct the affairs of the Association were formerly active members of the American and Foreign Anti Slavery Society, a Society that was founded on Christian principles, which gradually ceased its activities as the Association increased in numbers and influence, and performed its work.

It is a subject of congratulation that the friends of the cause are acting, more than ever, on the principle that it is best that every man be his own executor. A large portion of the wills containing bequests to benevolent objects are litigated, and nothing is more common than for lawyers, employed by disaffected heirs, attempting, and often successfully, to make wills for dead men. Executors, also, not unfrequently disappoint the intentions of benevolent legators by a non-performance of their duty, and sometimes by embezzling the property with which they are entrusted.

The Treasurer alluded to several cases illustrating the correctness of his remarks, and to large deductions that had been made from bequests, to quiet litigant heirs, and save expensive legal proceedings. He also alluded to letters from distinguished friends of the Association that had accompanied their donations. In conclusion, he said that the pecuniary affairs of the Society were never in a more prosperous condition than at the present time, and nothing was wanting, in addition to God's blessing, but a continuance of the efforts and benefactions of its members and friends to ensure permanent and increasing prosperity.

Rev. John White, of Africa, made an address on that country, and the condition of that mission. He sketched the grievous wrongs to which Africa had been subjected, yet amid the darkness he saw gleams of light where Christian missions were at work. The Mendi Mission was one of these, and the condition of the neighborhood, before its establishment, contrasted with its condition now, showed the incalculable benefit it had been to the people and the country. The domestic slave trade had ceased, life and property were safe, schools and churches had been formed, and the furrows of industry were opening fast on every hand. And all this notwithstanding the determined opposition of slave traders and other interested parties.

On every hand, he showed that calls from princes and chiefs of African peoples and tribes were coming in, imploring the presence of missionaries among them. Churches could be formed; untold souls saved, if the Christian men, white or black, could be found to go hence to those lands. The black races, in their freedom and their manhood, were nobler than those of their class on this continent; and though the rum trade and the slave trade had debased those on the coasts, yet those inland were as promising subjects of Christian efforts and labors as any people on earth.

Rev. J. A. R. Rogers, of Kentucky, was next announced, and spoke of the need of more faithful laborers in the neglected South. If the Southern men oppose them, let half a dozen earnest, humble laborers go there, who are not afraid to call their souls their own, with their lives in their hands, and, if they perish, their blood will be the seed of popular awakening which will effect a great work. The South must be evangelized, sooner or later.

There was one section of the South, Western Virginia, Eastern Kentucky, and Northeastern Tennessee, which might be called the New England of the South—a mountain region—which was peculiarly open to effort. The persecutions of the Rev. Mr. Fee in Northern Kentucky, and his successful establishment of free churches, were sketched, and the career of other missionaries in like circumstances, all full of promise and hope. The expatriation of thirty-nine citizens of Berea for their Christian principles, and their being driven forth from Kentucky, were stated. He was one of those persons, and he was here to show that the South should have the Gospel of Christ preached to them. If need be, they were prepared to go back; and, if their blood was shed in the path of duty, they would only be receiving the reward of righteousness. If the Northern churches wished to absolve themselves from all responsibility on account of slavery, the only way was to send men to the South, with their lives in their hands, to preach the Gospel of love, peace and righteousness.

The hymn, "Yes, we trust the day is breaking," was sung.

Rev. Jona. S. Green, of the Sandwich Islands, was introduced by Mr. Tappan, who had seen him depart for the Islands, from Boston, some 32 years ago. Mr. Green began by reference to the year 1845, when he left the service of the A. B. C. F. M., and entered that of the American Missionary Association, and sketched the condition of the neighborhood of Makawao at that time, and the successful efforts he had made to improve their agriculture, and their physical condition generally, as well as their moral condition.

He then spoke of the discouragements the missionaries meet with in the indolence of the people, caused by the enervating climate, and the ease with which they can get a livelihood—two days labor affording food for a week. They did not seem to understand the use of clothes, wearing woolens and cottons without regard to weather. One day a man came to church attired in hat, coat, vest, pants and shoes; during church a rain came on, and after church the man stripped off all except a strip around his loins, and rode off with them in a bundle, to save them from the rain.

The church members at Makawao would not allow the use of tobacco, and there were some very devout Christians there. Certainly, though the Hawaiian race was dwindling and decreasing, yet the work of missions among them had been in no wise a failure, for thousands of redeemed spirits were in heaven as the result of that work.

A verse of the Missionary Hymn was sung.

Rev. Daniel Worth, of North Carolina, made the last address. As a Christian, he believed in one sovereign influence for the cure of all evils—namely, the Gospel. After detailing his views on war, slavery and tobacco, he said that it was on account of such views that he had been selected as a laborer in that, his native State. He had acted fearlessly, on the principle that the soldier who avoided the field because there was danger, was no soldier at all.

He had preached the Gospel at the South, and met with success; and he thought there was no sin which the Gospel could not reach. He closed with a description of his operations at the South, and of the evils he had witnessed. He made a statement of facts in relation to his persecution, his arrest, imprisonment, trial, &c, and his desire to raise the amount of his bail-bonds, $3 000, and thus save himself from the necessity of returning South to end his days in a prison. A collection was taken for Mr. Worth, and the services closed with a benediction.

## MENDI MISSION.

### DEATH OF OF MRS. MILES.

Letters recently received from Africa, bring intelligence of the death of Mrs. Miles, at Mo-Tappan, Boom Falls Station, March 16, in the 26th year of her age.

Mrs. Miles was the daughter of Mr. David Waters, of Oberlin, Ohio, and was married to Mr. Miles, then under appointment for Africa, in the fall of 1858. Her health, however, was such, that the Executive Committee declined sending her out at that time, and Mr. Miles sailed without her. During the year her health improved. She was quite confident that her constitution was better than the Committee supposed. She had long been preparing for that Missionary field; and, believing assuredly that God was calling her she was unwilling to relinquish the idea of laboring there. The Executive Committee at length submitted the matter to the decision of Mr. and Mrs. Miles, and their friends, and they sailed for the mission, Nov. 17, 1859.

Mr. Miles was just recovering from a severe illness when Mrs. Miles was taken down. Of her sickness and death, Mr. Brooks writes:

"Mrs. Miles is dead. After many days of anxiety, and a great deal too much labor in the care of her husband during his long and severe illness, she took the fever, complicated with dysentery and other things, which in a week terminated fatally. She met the final issue with joy.

She was glad she was in Christ; she was glad she was in Africa *for* Christ; she was glad she was about to leave her husband awhile longer to labor for Christ in Africa; and she earnestly, hopefully, and affectionately urged him to spend and be spent for the mission here. She had her reason to the last, and for some time was free from pain. She said many things long to be remembered. This circumstance gives her husband much comfort, in which we all participate.

"She has done good here. She began a good work in the right way, and ended well her life's toil."

We have been permitted to make some extracts from Mr. Miles' letter to the parents of the deceased. He mentions her being taken "unwell" Tuesday, the 6th of March, and keeping her bed the most of the time Wednesday. Thursday she was worse. His first mention of fever is as follows:

"She had a return of fever every other day. It was not ungovernable,—but, on the contrary, gradually gave away, each return being lighter than the former. She had a great deal of pain in her head, back, stomach and bowels, but we expected it to wear away as she got better, and it did in some parts. Thursday, the 15th, her regular sickness—the excess of which I feared the most—ceased. Her fever was almost or entirely done—she was better. Friday morning a slight diarrhœa set in, which soon took the form of dysentery. In the afternoon we discovered that mortification had commenced. When I knew this, I spoke to her gently, and told her—'We do not think you have long to live.'

"She threw her arms around my neck, without any expression of fear or regret, and at intervals, as she had strength, said—'Tell the girls (of the Mission School,) to be good, for I do love them.' 'Tell mother not to be sorry, not to grieve. Tell my sisters to be Christians. I hope I came to Africa for Jesus, and I go to Jesus now.' She then clasped her hands and prayed: 'Jesus, take me; Jesus, take me; Jesus, take me.' * *

"'And is this death?' 'Yes,' I said; 'you don't mind it, do you?' '*Calm*,' she answered. 'I have been happy all the time since I have been here in Africa. Oh, that I might live for these children.' To me she said: '*Do all you can for Africa, and meet me in heaven.*'

"Referring to her burial, she said:—'Don't put any useless thing about me; lay me in a plain white coffin. Put on me my white dress, my wedding dress, if you like.'

"With a happy expression of countenance, she repeated—

> 'Sweet fields, beyond the swelling flood,
> Stand dressed in living green.'"

After bidding farewell to those around her, and some expressions of fond endearments to her husband, she raised her finger, pointing upward, and said: "O Jesus, come quickly; come soon." Her prayer was soon answered; she drew a few short breaths, and passed away.

"Thus," says one who knew her well, "with no regret that she had gone to Africa, with an unshaken trust in her Redeemer, she died as any Christian might wish to die. Her constitution had been frail many years, and it was of course a doubtful problem how the African climate would affect it. She longed to go. She went, and is probably the sooner in heaven; and probably, too, was the sooner ripe for those mansions. The testimony borne to the Gospel spirit, by such a life and such a death, may be worth more than many lives. There can be no greater mistake than to account such a life and death a failure."

Mr. Miles, after expressing his gratitude for the sustaining grace of God in this trying affliction, in conclusion, says:

"It is a mysterious providence to me. She had so long looked forward to a life of usefulness here; she had been so earnest in preparing herself for the labor; she had so searched her heart with prayer, that if any thing disqualified her for the Lord's work, it might be put away. God's providences had so indicated that we should come here; the journey was so pleasant and happily spent;—the short time spent in Africa even happier;—she commenced labor with so much satisfaction, and gave promise of so much usefulness; and then, just as we were rejoicing in her convalescence from her first disease, death set his hand upon her, through another disease. I do not understand it now, but I shall hereafter.

"The command, 'Go, ye, into all the world,' is strengthened by her injunction, 'Do all you can for Africa, and meet me in heaven.' 'You have often prayed for us, you will not forget me now.'"

## OJIBUE AND OTTAWA MISSION.

In his last quarterly report, Mr. Smith wrote that his congregations had been, during the quarter, larger than for any previous quarter, and that there had been an increasing interest. The Wednesday meetings, he thinks, are doing much good. The native members speak and pray in them with freedom and to edification.—"The ordinances of the Gospel," he says, "are becoming more and more valued by the Indians, and are much more *intelligently* estimated than formerly. Throughout the entire community, both Indian and white, there is a marked tendency to a more settled and firm moral and religious condition of society. Still, very much remains to be done before all will be accomplished that the benevolent Christian desires."

## SIAM.

*Letter from Mrs. Telford to the Am. Baptist Union.*

### The Concert of Prayer at Bangkok.

Bangkok, Jan. 28, 1860.—The Concert of Prayer which has just closed,* has been very interesting. It was continued seven days, alternating at the different mission stations. Each afternoon we had two services, one in English for ourselves, and one in Siamese. * *

### Interest in the Gospel.

A few natives at each mission are interested in this all-important subject. Some are indulging a hope, others are inquiring more and more in regard to the doctrines we teach. We cannot but hope that a brighter day is dawning upon dark Siam. God's Spirit seems to be affecting the hearts of these people. O, that the day may soon come, when the king upon his throne may tremble in view of his sins and those of his people. When our faith is strong in God, we do believe that time is near at hand. During our tours the past season, we thought there was a perceptible change in regard to the manner in which the Chinamen received us, and the interest which they manifested in the Gospel. In most instances we were cordially received, and listened to attentively.—But without God we can do nothing. If his Spirit descend, none can resist; if it is withheld, our efforts are in vain. We long to see his Spirit as powerfully displayed as it has been in our own native land and Ireland. * *

### Additions to the Church.

Bangkok, Feb. 10, 1860.—We had an addition of seven to our little Church last Sabbath—two Chinese, one Siamese man, one boy and three girls. On the same day four promising young Siamese men were added to the mission of the American Missionary Association, under Dr. D. B. Bradley. There has been considerable interest, also, in the Presbyterian Mission. Two profess conversion.

We would thank God for these tokens of his presence, and pray that they may be but as drops before a more plentiful shower.

## LIFE IN WESTERN AFRICA.

The *Colonization Herald* of May, 1860, contains the following extracts from a book lately published, which is highly commended—Scenes and Incidents of Every-Day Life in Africa, by Miss Harriette G. Brittan, of the Episcopal Mission:

Sassa Ordeal.—To-day I have seen the first death by sassa-wood. Last week, a number of Kroomen came home, among them two young men, belonging to different towns. On their voyage they had quarrelled fiercely, and one had been heard to say he would "witch the other." This other fell sick, and was brought home ill. His companion was, of course, accused of having witched him. The mother of the accused, (he was her only son,) in the greatest distress, prepared a strong decoction of sassa-wood, and, calling the head men together, she took this to prove that her son was no witch. Her stomach rejected this potion, and thus she exulted in her triumph. But the superstitious people were not satisfied, and this morning, very early, they seized the young man and administered the poison. First we knew of it he was dead. They had a rope tied round his feet, and so dragged his body several hundred yards on the beach, directly in front of the mission premises, with loud yells, shouts, and hootings. The poor mother followed the corpse of her late noble-looking son, uttering the wildest screams, and with frantic gestures. The rest of the crowd, among whom were scores of little children, thus early taught to be unfeeling and cruel, were hooting, laughing, and pelting the corpse with stones. How can I portray the extremity of the mother's anguish, as one after another the mob retired, leaving her almost alone in her grief! She dashed herself about in the sand, seeming to bite the very earth; throwing the sand over her as if she would have buried herself with her sorrows. Then she would jump up, in frantic agony, embrace

* The allusion is to the Concert of Prayer in Jan., 1860, proposed by the Lodiana Presbyterian Mission in Northern India, in a printed circular, and very extensively observed in every part of the world, both in Christian countries and at mission stations.

the corpse, pressing it tightly to her. Then gently laying it back on the sand, she would fling her arms wildly up toward heaven, as if invoking pity from the clouds. Poor thing! she had no God to invoke. Her grief was hopeless despair. While we were in the church, where the voice of praise and prayer was ascending from native lips to the precious Saviour, we still, at intervals, heard the distracting cries of the poor lone one on the beach, who had no Saviour. How my heart bled for her; and I felt how gladly, had I ten lives, I would lay them down for Africa's regeneration. What are the toils, privations, sickness we endure here, in comparison to the utter despair and heart-rending hopelessness, from which the Gospel can rescue these wretched sufferers.

A CONTRAST. — Communion Sunday — a lovely day. There are here about ninety natives who are communicants. Their deportment is very serious and devotional. The Bishop made an address, which was translated into Grebo. Never did the 95th hymn sound so appropriate—

> "And are we now brought near to God,
> Who once at distance stood?"

What intense satisfaction it gave to look at these, gathered from among the heathen. After service, I was in my room with Lucie, one of our elder girls, a communicant, speaking with her of the wedding garment—faith in the Redeemer's righteousness—when we were startled by loud shrieks and screams. On looking out, we saw a woman running swiftly along, tossing her arms about in the wildest manner, and uttering fearful cries. Upon inquiry, we found that two of her children were just dead—poisoned. Christians, I leave it with you to say who were the *murderers*. An American vessel was here a few weeks since, and sold to these natives a hogshead of rum. Rum! rum! has besotted the minds of this people. The father and mother of these children had a rum bottle, which they saw them often partake of, and seem much to enjoy. This morning, after drinking, they put the bottle away, but neglected to lock it up. The children got at the bottle, finished its contents, and, on the parents' return, were found dead, with the bottle beside them. Before, they would not believe that rum was a deadly poison: now they see its effects.

### Missionary Conference at Liverpool.

A Missionary Conference, spoken of by the British *Standard* as "the greatest event of the week, both in object and probable results," was held at Liverpool, commencing on Monday, March 19, and closing Friday evening, March 23. It was attended by more than thirty missionaries of several different denominations—Baptists, Moravians, Wesleyans, Independents, members of the Church of England, and of the Church of Scotland—connected with many missionary societies, and whose fields of labor have been in various portions of the world,—"from China, from India, north, west and south; from Ceylon, from Africa, from the West Indies, from North-west America, and from the South Sea Islands,"—and, also, by several secretaries of missionary societies, and "a number of local clergy and friends." The object was "to discuss the whole subject of missionary work, at home and abroad, in a practical, business-like manner, so as to elicit useful suggestions as to the best mode of operation." The topics thus discussed, "in a conversational manner," after a brief introductory paper or address, were: "European missionaries abroad," in various aspects of their duty and work; "how best to stir up and work the missionary feeling at home;" "Education"—missionary schools of various classes; "Vernacular literature;" "Native agency;" "Native churches;" and "how best to obtain and qualify candidates for the missionary work."

Though missionaries from so many fields, and persons representing so many societies and denominations were present, great harmony—"extraordinary unanimity"—prevailed in the meeting, which was spoken of by Rev. Mr. Knox, in a parting address, as "an earnest of the meeting yet to come, when we shall all join the throng gathered from every nation, kindred, people, and tongue, who have washed their robes, and made them white in the blood of the Lamb." "The proceedings were brought to a close by a great public meeting in Philharmonic Hall, admission to which was given by tickets only, which were so much in demand, that they were all distributed long before the day of meeting; and, when at length the hall was opened, it was speedily filled, in all its parts, by a brilliant assembly of ladies and gentlemen." At this closing meeting, the Earl of Shaftesbury presided, and addresses were delivered by the chairman and several other gentlemen.

### METHODIST EPISCOPAL GENERAL CONFERENCE.

This body has just closed its session at Buffalo. The subject of slavery received a large measure of attention. Numerous petitions were received, and referred to a Committee, which presented a majority and a minority report.

The first resolution of the majority report was as follows:

*Resolved*, 1. By the Delegates of the several Annual Conferences, in General Conference assembled, that we recommend the amendment of the General Rule on Slavery, so that it shall read: "The buying, selling, or holding of men, women or children, with an intention to enslave them."

The vote on this resolution was 139 for and 74 against it. As it required a two-thirds majority, it failed.

The Chapter in the discipline on slavery was amended and passed, 154 to 57. It was as follows:

3. *Resolved*, By the Delegates of the several Annual Conferences, in General Conference assembled, that the following be, and hereby is, substituted in the place of the present Seventh Chapter on Slavery.

QUESTION:—What shall be done for the extirpation of the evil of slavery?

ANSWER:—We declare that we are as much as ever convinced of the great evil of slavery. We believe that the buying, selling, or holding of human beings as chattels, is inconsistent with the Golden Rule, and with that Rule in our Discipline which requires all who desire to continue among us to "do no harm, and to avoid evil of every kind." We, therefore, affectionately admonish all our preachers and people to keep themselves pure from this great evil, and to seek its extirpation by all lawful and Christian means.

## BAPTIST MISSIONARY SOCIETIES.

The receipts of the Baptist Home Missionary Society were $57,777 last year, $12,000 over those of the previous year, and there is a balance of about $5,000 in the treasury. There are 104 missionaries, assistants and agents employed, and there have been about 600 baptisms. The Publication Society received $16,619 in donations last year, and issued 52 new publications; 42 colporteurs are sustained, and about 1,000 persons were converted last year through their agency. The Missionary Union received $132,426, and has a small balance on hand. Since 1834, it has received and expended over two millions. There were over 2,000 baptisms at the mission stations last year.

## THE FREE MISSION SOCIETY.

The annual meeting of the American Baptist Free Mission Society was held at Norristown, Pa., on the 30th and 31st of May. The Treasurer reported the contributions to be about $10,000, besides several considerable legacies, and funds transmitted through him directly to the missionaries. The Society has several missionaries among the Karens of Southern Burmah, one or more in Hayti, and one on his way to Japan. The Society rejoices in its radical anti-slavery bearing, in the remarkable simplicity of its organization, and in its having possession of as productive a missionary field, in Southern Burmah, as is to be found in any part of the world. Rev. A. L. Post, of Pa., is the President of the Society; and Rev. N. Brown, D. D., of New York, the Corresponding Secretary.

## WHO WILL GO FOR US?

"Who is willing to consecrate his services this day unto the Lord?" "Whom shall we send; and who will go for us?" Consider the position of the heathen multitudes. Immortal, idolatrous, deluded, numbered by millions, with a lie in their right hand, they are hastening down the path of death unpitied, unwarned, unsaved. The Gospel is provided; the church has supplied the means; and we now most earnestly entreat you to offer yourselves as the men. The call comes from the Master. By his word, imposing duty; by his providence, pointing out the opened door, he calls on you who profess yourselves his servants, to go forth in his work, and save souls in his name. The question—"Who will go for us?"—is his own message addressed to you. Secular men, who look no higher than the rewards of earth, are found to go to India by hundreds. Will not you, whose life is the life of faith; who calculate the value of this world by the measure of eternal redemption you have accepted? Will not you consecrate yourselves to the redemption of India and to the honor of the Son of God? The heathen at home are no longer passed by as they once were: new efforts are being continually made to bring both young and old within the sound of mercy; thousands of faithful ministers are ready to give them the helping hand; will you not turn your feet to the perishing heathen?

While by the grace of the Spirit of God, the church is waking to a deeper spiritual life, seeking a higher faith, praying for larger blessings, and desiring a wider usefulness, will you not hear that pleading cry: "How shall they believe on him of whom they have not heard; and how shall they hear without a preacher?"—*Lon. Miss. Chron.*

# American Missionary.

NEW-YORK, JULY, 1860.

### Special Notices.

The notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition: to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary boxes, Agents, &c.

### STATE OF THE TREASURY.

In the Treasurer's Statement, made at the recent Anniversary in Boston, and published in this number, it is said: "The pecuniary affairs of the Society were never in a more prosperous condition than at the present time, and nothing is wanting, in addition to God's blessing, *but a continuance of the efforts and benefactions of its members and friends* to ensure permanent and increasing prosperity." This was said in view of the fact, that the receipts of the present fiscal year, up to the time of the Anniversary, exceeded, by a small amount, those of the corresponding months during the past year.

The receipts since the Anniversary, 31st May, 1860, do not equal those of the same period last year, and *those* were so small that we felt obliged to make an urgent appeal to the friends of the cause for increased donations. In view of the small amount contributed this month—(June,)—the liabilities of the Association, and our apprehension that during the Summer months the receipts will fall short of our necessities,—we are constrained to make an appeal for increased donations, which, we hope, will receive the prompt attention of all our friends.

To enable us to pay our Home Missionaries, furnish the needful supplies for maintaining our Foreign Missions, and pay the debts incurred for borrowed money, we need, previous to the 14th of September next, when the fiscal year terminates, at least fifteen thousand dollars, that is more than $5,000 per month.

Our estimate of expenses for the present fiscal year did not exceed that of last year. To meet this estimate, and pay the debt due at the beginning of the year, we relied upon receiving more than we received last year, and but for the extraordinary efforts of other Societies to raise money, we doubt not that our expectation would have been fully realized. Should equally earnest efforts be made by the friends of the Association in its behalf, the result will, we think, be sufficient to meet all our liabilities.

The Lord has greatly blessed the labors of our missionaries. Neither their labors nor those of the friends of the cause have been in vain. Considering the amount of good achieved, under the divine blessing, the expenditures seem inconsiderable.—Let, then, the friends of missions evince their gratitude by adequately sustaining the missions. Where can Christians invest their money more advantageously? No secular enterprise pays so high an interest as money invested in the Lord's treasury. His promises outweigh, in value, the worth of all the mines, the stores, the farms, the manufactories, the stocks, the pecuniary investments of every kind throughout the world.

Christian friends! have you not experienced the truth of our Lord's declaration, that "it is more blessed to give than to receive?" "Lay not up for yourselves treasures upon earth . . . . but lay up for yourselves treasures in heaven." Be "ready to distribute." "With such sacrifices God is well pleased."

### "Childrens' Portion Consecrated to Christ."

We received, a few days since, a letter from a Christian mother in New York, enclosing fifteen dollars that belonged to a daughter who died some years since. She says:—"I now send it to you, so that when I meet her on the 'other side,' I can tell her what I have done with it."

A mother in Israel, living in the West, has more than once sent us a sufficient sum to constitute a friend a life member of the Association, from money that would have belonged to a son who died in youth. Other instances of a similar kind have occurred.

A beloved brother in the ministry, who has spent many years of his life as a missionary in the East, has written to us suggesting the expediency of urging upon Christian parents, who have lost children by death, the propriety of their consecrating to the service of God, in the missionary cause, the money they would have expended on the support and education of those children, and such portion of their estates as they would have endowed those children with, by will or otherwise, if they had lived. The suggestion that such amount should be consecrated to the cause of Christ, seems to us an appropriate one, and we commend it to the attention of parents so situated. Would it not be acceptable to God, and a sweet memorial in connection with the name of the departed one.

The following affecting example of something of this kind we cut from the Journal of Missions:—

A little daughter, ten years old, lay on her death-bed. It was hard to part with the pet of the family; the golden hair, the loving blue eyes, the bird-like voice, the truthful, affectionate child! How could she be given up? Between this child and her father there had always existed, not a relationship merely, but the love of congenial natures. He fell on his knees by his darling's bed-side, and wept bitter tears. He strove to say, but could not, "Thy will be done!" It was a conflict between grace and nature, such as he had never before experienced. His sobs disturbed the child, who had been lying apparently unconscious. She opened her eyes and looked distressed.

"Papa, dear papa," said she at length.

"What, my darling?" answered her father, striving for composure.

"Papa," she asked, in faint, broken tones, "How much—do I cost you—every year?"

"Hush, dear; be quiet!" he replied, in great agitation, for he feared delirium was coming on.

"But please, papa, how much do I cost you?"

To soothe her, he replied, though with a shaking voice: "Well, dearest, perhaps two hundred dollars. What then, darling?"

"Because, papa, I thought—maybe—you would lay it out this year—in Bibles—for poor children—to remember me by."

A beam of heavenly joy glanced in the father's heart: the joy of one noble, loving spirit, mingled with its like. Self was forgotten—the sorrow of parting, the lonely future. Nought remained but the mission of love, and a thrill of gratitude that in it he and his beloved were coworkers.

"I will, my precious child," he replied, kissing her brow with solemn tenderness.

"Yes," he added, after a pause, "I will do it every year, as long as I live. And thus my Lilian shall yet speak, and draw hundreds and thousands after her to heaven."

## THE ILLINOIS HOME MISSIONARY ASSOCIATION.

Held its eighth annual meeting in the first Congregational Church at Aurora, Thursday afternoon, 24th inst. In the absence of the President, Rev. L. Benedict was called to the chair. After prayer the minutes of the last meeting were read, and the report of the Treasurer, Galen Eastman, Esq., was presented. The Executive Committee, through the Corresponding Secretary, Rev. W. W. Patton, reported that nineteen missionaries had been under commission in this State during the last year, besides the general missionary, Rev. A. L. Rankin.

The President, Rev. E. Beecher, D. D., appearing, took the chair.

The Executive Committee having recommended the discontinuance of this auxiliary Association, after full discussion, the following resolutions were unanimously adoped:—

*Resolved*, That the simplification of the Home Missionary work makes it desirable to discontinue this Association, which is hereby done on condition that its whole work shall be undertaken by the Parent Society.

2. That our adherence to the distinctive principles of Christian reform which have distinguished this Association and the parent Association remains firm and unchangeable; that we believe their maintenance by the churches of Christ, and by benevolent Societies, to be essential to the triumph of

the Redeemer's cause ; and that we renewedly commend the Parent Society to the churches for support in its Foreign and Home work.

3 That we recommend to the parent Association to establish an agency with a District Secretary at Chicago, to cultivate the western field in behalf of the entire operations of the Association, Home and Foreign, and with such an agency, if established, we hereby pledge our hearty co-operation.

The Rev. S. S. Jocelyn, Secretary of the Home Department of the American Missionary Association, whose presence added interest to the occasion, stated that the proposition for the Parent Society to undertake the whole work and the recommendation of a district Secretaryship at Chicago would doubtless be approved, as this was a matter which, upon the suggestion of the Illinois Executive Committee, had already been under consideration by the Executive Committee at New York. He also stated that the arrangement would be completed as soon as the proper person could be secured for the new post.

By this plan the missionaries will continue to receive their commissions, as formerly, directly from New York, and the applications of churches will be endorsed by the missionary committees of the District Associations and Presbyteries, as in the American Home Missionary Society, instead of coming as heretofore to the Chicago Committee.

It was also voted that the Records and papers of this Association be delievered up to the parent association to be preserved by the District Secretary ; and that any bequests made to this society be transferred to the treasury of the parent society.

Adjourned *sine die*.

J. E. Roy, *Rec. Sec.*

## GENERAL ASSOCIATION OF ILLINOIS.

This Association held its annual meeting at Aurora, Ill., commencing May 24th.

During its sessions, the Secretaries, or Agents of various benevolent and missionary societies, presented their several causes. Rev. S. S. Jocelyn, Home Secretary of the American Missionary Association spoke in its behalf. Rev. J. S. Davis, one of our exiled missionaries from Kentucky, was invited to speak.

"He said the mission in Kentucky was not dead, not even sleeping ; that though their ministers were absent, the churches were at work. Public sentiment was much roused against the mob, and they were only waiting for a turn in our national affairs to recall their missionaries. He hoped that before this Association should meet again they would again be in the field."

The following resolution was adopted :

*Resolved*, That the history and principles of the American Missionary Association, and its operations, both in our own country and in foreign lands, commend it to the confidence and the hearty co-operation of the friends of Christ and of human freedom. The field which we occupy has shared in the happy results of the labors of this Association in its Home Department. Our sympathies are at this time *especially* awakened in behalf of the Missionaries of the Association in the Slave States, who are now driven by persecution from the fields of labor which they were cultivating with prospect of great success, and to which they are eagar to return as soon as the providence of God shall permit We trust that the Association will soon be able to enlarge its operations in that portion of our country.

---

The Annual Meeting of the Illinois Home Missionary Association, reported above, was one of importance. The Resolutions passed, express deep interest in our Association, its principles and aims, and show the fixed purpose of the brethren to give increased breadth and influence to our operations.

The favorable action of the General Association of the State, indicates that the principles of our Association have a strong hold upon the intelligence and the piety of the West. That body was composed of Congregational Ministers of the State, and delegates from the Churches, and from foreign bodies, and numbered about 150 men of solid character.

Their meetings were marked with earnestness, intelligence and judgement, prominence being given to the great moral questions of our times.

With such a body of men, and others in the West like them, many of whom have been pioneers in the ministry and in the educational institutions of the West, others of whom have been more recently selected from the East, working, together

with earnest and able men brought up on the ground, for interests vital to the cause of Christ and humanity, our brethren of the East may well delight to co-operate; nor with all their experience can they fail to be benefited by the courage, devotion, and practical qualitses of those brethren, who have been called, in the providence of God, to be engaged, personally, in the molding of Society, and laying the foundations of States. Their mission is a glorious one: the God of Israel be with them. The hospitality of the good people of Aurora (one of the most beautiful rising cities of the West), and their interest in the meetings, commanded the gratitude of all.

## SOUTHERN AID SOCIETY.

The following resolution is reported to have been offered at the late meeting of the Southern Aid Society in Boston, and received with applause.

"*Resolved*, That the Southern Aid Society, was not originated, nor is it any part of its purpose to denounce or to defend the domestic institutions, established by law, in the States to which its operations are directed, but simply to aid in preaching the gospel, in its power and purity, to every creature, bond or free, within their limits, leaving it there to work out its full and beneficent results."

The Vermont Chronicle, after alluding to the ambiguity of the word denounce, says,

We suppose the charitable construction would be to give to the term, a meaning the opposite to the term "defend," which means to uphold, to justify. The import of the resolution would then be, that it is "no part" of the purpose of the Society to uphold or pull down, to justify or condemn the institution in question; and this we suppose to be in accordance with the practical working of the Society. Hence its funds, as a general thing, are handed over to Southern organizations, and disbursed by them without regard to the domestic institution in question. A church may uphold slavery as a Divine institution, or a minister may hold slaves for his own individual benefit, or he may buy and sell human beings, and yet be sustained by the Society, and no questions asked.

Furthermore, it is the "domestic institutition," as "*established by law*," that the Society purposes to ignore—not as they are *per se*, or in the abstract, but as known to the laws of the State. If, then, rumselling, gambling, duelling, or houses of ill-fame were "established by law," and if it were even, as it is in Europe, necessary that, in order to keep one of the last named, a person must be a member of the church, it would be "*no part*" of the purposes of this Society to denounce, to condemn, or to pull down such "domestic institutions."

But worse than all, is the implication contained in the resolution, that all this may be done consistently with preaching the Gospel in "its power and *purity*," and this is so obviously in accordance with the spirit of a pure Gospel, that a Christian audience in the house of God, in the chief city of the Puritans, receives the bare announcement of the sentiment with applause, and it is reported, con amore, by the most orthodox paper in New England!

The responsibility of the resolution, it should be said, does not rest on the speaker, as it is well understood that the resolutions offered on such occasions, are prepared beforehand, by the managers of the Society, and then some one sought out to offer them, so that we have in this resolution, the animus of the Society before which it is offered, when defining its position.

It is acknowledged by all who do not hold the doctrine of the Divine right of slavery, that the Gospel, when preached in its purity, tends to subvert slavery, just as it is held that Colonization was *designed* to work the removal of slavery, not directly but indirectly. It was, however, a *part* of its purpose, and, indeed, its alternate purpose to effect its overthrow. But according to the resolution in question, the Southern Aid Society has no such ultimate design. It does not expect its Gospel, whatever other beneficent result it may work out, to accomplish this. And why should it? If its missionaries may be slaveholders, and hold that slavery is a Divine institution, why should it be expected that the Gospel as preached by them should subvert slavery, any more than it would be expected that the Gospel preached by men who were themselves rum-sellers or rum-drinkers, would subvert intemperance?

# HOME MISSIONS.

## OHIO.

*FROM REV. W. W. LYLE.*

**Troy, April 1st, 1860.**

During the past three months, many encouraging symptoms of spiritual prosperity have been manifested. Our congregations have been larger and more attentive, while a deeper solemnity seemed to prevail, both in our public and social meetings. Our meetings for inquirers have been well sustained; and, had it not been for the bitter pro-slavery prejudices against which we have to contend, and which seem to grow more intense as signs of prosperity increase, the meetings would have been more largely attended. Three professed to have embraced Christ, and were admitted to the fellowship of the Church on last Sabbath. Others are deeply convinced of the danger of their condition as unconverted sinners, and have asked the prayers of the church in their behalf.

There has been a great amount of sickness in this town for the last six or seven months, and a degree of mortality which the oldest inhabitants say has been unparalleled in the history of the place. My time has been almost wholly taken up in pastoral labors. And, while my heart has bled for the sorrows of the bereaved, I cannot but thank God for permitting me to minister to them of the consolations of the Gospel, and to proclaim, in private, to the sick and the dying, Jesus and the resurrection.

A much needed revival of temperance agitation has taken place in this community, and a great amount of good has been thereby accomplished. But the liquor traffic is so extensive, and so many interests are connected with it, that it seems a superhuman work to destroy it. So long as prominent popular churches refuse or neglect to exercise godly discipline upon those who are directly engaged in the traffic, and so long as the broad shield of ecclesiastical protection is placed over distillers, their aiders and abettors, so long will the blessed work of reformation be retarded.

Our hope is in God; and, dark as the prospects may be for a thorough work of righteousness in church and state, yet that work shall ultimately be accomplished, for the mouth of the Lord hath spoken it.

## MICHIGAN.

*FROM REV. E. ANDRUS.*

**Niles, Berrien Co, May 8,'60.**

**Revival.**

About the first of February, I commenced holding extra services, hoping for help, but not knowing whence it would come; yet I dared not shrink from the effort to which I felt the Lord called me. Numbers of the Church had been praying earnestly for a revival, and we soon began to see the indications of the Lord's presence in a special sense. For want of help, and knowing that I was greatly risking my health to prosecute such a meeting. I was obliged to *feel my* way along, hardly daring to call it a series of meetings. Rev. Geo. Clark came in much to my aid, and labored acceptably and with great faithfulness. The work moved steadily and quietly on; constantly increasing in power, until the meeting closed. Bro. Clark spent five sabbaths with us, and we held meetings nearly every day while he was here, both day and evening.

There were nearly forty hopeful submissions to Christ, some of them may not find themselves finally resting on the Rock. But when we consider the circumstances surrounding us, and the lateness of the season, the hurry of an opening Spring and its attendant labor, it was a remarkable work. Its greatness farther appears when we consider that there was a general state of religious coldness in the other Churches, that we had a ten day's series of day and evening Phrenological lectures, with an unparalelled excitement in our Public School, on account of a case

of whipping, the *arrest* and trial of two lady teachers, which kept the entire community in a ferment for more than a week, then a course of philosophical lectures, followed by one of the most exciting city and township elections we have ever seen. You will easily see that all these things must be serious diversions of the public mind.

Last Sabbath, May 6th, was a blessed day, we had a communion season, and received *twenty-one* into the Church, and we expect to receive as many more during the Spring, by letter and profession. We have a young convert's meeting every week, which is very interesting.

I feel very much worn down by the labor of the Winter, and constant anxiety, and need some rest, but when that will be reached, I do not know. At present, it seems out of the question, for these lambs of the flock, that are mostly young people just coming up to man and womanhood, with some that are of maturer age, life must be cared for with the utmost vigillance.

I must close by expressing my thanks to you for the renewed aid pledged, and especially to God that has blessed us with three revivals in a little over two years. So great has been his favor, that the Church now numbers over one hundred members, with a bright prospect of increasing growth.

## ILLINOIS.

*FROM REV. JOHN CROSS.*

**Batavia, Wane Co., April 3, '60.**

**Revival.**

Since my last report, we have passed through varied scenes of trial, of affliction, and of consolation. The interest in our weekly and semi-weekly prayer meetings, in both the churches of Dundee and Barrington, seemed, for the most part, gradually to increase, and the cloud of mercy seemed to descend upon us. Still, only a portion of each church appeared to feel its refreshing influence.

At length, the blessing came. In the meetings for prayer, as in ancient times, the Saviour was present; the timid were encouraged; the doubting confirmed; the weak strengthened; denominational distinctions were forgotten; and the *more efficient members* of the several churches became sweetly affiliated in their devotions and labors of love. In Barrington, our meetings for prayer were held in various places—in school-houses and private dwellings. So far as human agency has been concerned, prayer, and mutual and personal conversation have been the means most generally successful. Backsliders, long wandering from God, and, to human appearance, the most hopeless cases, have been reclaimed, family altars erected, and sinners converted. About thirty profess to have found joy and peace in believing.

In Dundee, the eighth day of Feruary was observed as a day of fasting and prayer by the majority of the Congregational Church, and those of other churches who were willing to unite with us. It was a season of great solemnity and interest. Soon after, our Methodist brethren commenced a series of meetings in one of our village school-houses, which was filled to overflowing. My proposition, for a united effort, was, after mutual consultation, adopted, and our church was well filled with attentive hearers. Rev. Messrs. Jewett, of the Methodist, and Parmelee, of the Baptist church, were heartily with us in the good work. Preaching every evening, and prayer meetings in the afternoon, have been well attended for several weeks past. It was delightful to see Baptists, Methodists, and Congregationalists, acting with so much harmony in this glorious enterprise. Denominational distinctions, with us, seemed to be unknown. Universalism, which had triumphed in the apostacy of my predecessor, G. G. Hibbard, has received a check. Some of its adherents have been converted to the Lord Jesus, and now find in him their *only hope of salvation.* Thirty or forty profess to

be subjects of this gracious work. The German Methodists have also held a series of meetings, and have participated in the revival influence; numbers among them are hopefully converted. To God be all the glory, now and forever. But, in the midst of these scenes of holy rejoicing, death is about us; his shaft is thrown, and one of our dearly-beloved and devoted fellow-laborers is suddenly laid in the grave. Deacon James Todd, whose name I recently sent you as a life member of our Association, has finished his course, and entered into his rest. May the Lord speedily fill the vacancy in the church occasioned by his removal.

## SOUTHERN ILLINOIS.

*FROM REV. W. HOLMES.*

**Eden, Randolph Co., May 12, '60.**

During the last quarter, my labors have been much confined to Perry, Washington, and Randolph counties. I have endeavored to preach the Gospel of God, which bringeth salvation from money-loving, intemperance, impurity, war-making, slavery, infidelity and all other sins: and my labor has not been in vain in the Lord.

I have had opportunity to present the principles and objects of the Association to several churches and congregations, who have cheerfully responded thereto, although the times are hard, and many have heavy burdens of their own to bear. But I endeavor to show that our cause is theirs also—hence *their* burden;—and, if this were not the case, then are we commanded to bear one another's burdens, &c. I explain to them the work in which the A. M. A. is engaged, and how it is done.

I visit the schools, and sow there the seeds of knowledge, temperance, purity, peace, freedom, and Godliness.

I have also distributed tracts—religious and anti-slavery—which will, I doubt not, be followed with the divine blessing.

The principal points of labor have been at Tamaroa, on the Illinois Central R. R., (there is some prospect of our having a church at this place,) Pinckneyville, a county town; Concord, Eden, Sparta, Jordan's Grove, Elkhorn, and some other minor places.

I have also made an exploring tour in Union and Alexander counties. Here there is very much land to be possessed.

The subject of temperance is not considered as it should be by the professors of religion in these parts. Intemperance is doing a fearful work all around, eating out the life of piety, paralyzing Christian activities, and often breaking out into fearful crime, until blood toucheth blood. A case occurred near where I am now writing. Two men, neighbors to each other, had been drinking, and had returned to the house of one of the parties; they quarrelled, and one was shot dead on the spot. The murderer fled, and has not been heard of since. Thus, an immortal is sent unprepared into the presence of the great Judge; another, like Cain, a fugitive with God's curse upon him. Two families are plunged into the deepest affliction. The community is startled at the enormity of the crime, but will not banish the cause of it from their minds.

[Mr. H. reports the organizing of a church at Sparta; and at a later date, June 9, gives a more particular account of it.]

On the 7th of last month, a Congregational Church was organized at Sparta, Randolph county, under very favorable prospects. On the 19th, public services, preparatory to the communion, were held in the Eden school-house. The following Sabbath, after the usual morning service, the Sacrament of the Lord's Supper was administered to the members of the church and to other disciples of the Saviour who were present.

A solemn sense of the divine presence rested upon the congregation.

> "The speechless awe that dares not move,
> And all the silent heaven of love."

It was a season of mercy, thanksgiving, and praise. Here we consecrated ourselves

anew to Jesus and his work on earth.—Here we received that divine sustenance that those receive who feed upon the Lord Jesus—who eat his flesh and drink his blood. Thus strengthened, we went on our way rejoicing.

May we not ask an interest in your prayers, that God will make the little one a thousand—the small one a strong nation; that he will pour out his Spirit upon this vine and make it fruitful: that this Christian light, in connection with others in this region, may continue to increase in splendor until the light of the knowledge of the glory of God shall fill the whole earth.

## MINNESOTA.

*FROM REV. H. M. NICHOLS.*

**Minneapolis, Min., May 28, 1860.**

The loss of our house of worship, of which you have been informed, (done by an incendiary,) is a serious loss to us, because we are not able promptly to replace it. We have not commenced building, and I almost fear we shall not do so the present season. If we do not succeed in getting up a house of some kind, I do not know what we shall do. We are now meeting by invitation, in the morning, in the Free Will Baptist House; and in the evening, in the Methodist; but this, of course, is only a temporary arrangement.

Our congregations now are equal to the capacity of the houses. The F. W. Baptist house will seat about 200, and the Methodist about 280 or 300. There is no available hall in the place large enough for us.

There has been a great improvement in the public sentiment here on the temperance question; but our laws are so weak and defective, that we are not able immediately to make a clear sweep of the whole liquor business. The store of the leading rumseller in town, who was looked up to as the head of the liquor interest, has been closed by the Sheriff, and he will not be likely to get an opportunity to continue his work of death.

The Republican paper in this town, the *Atlas*, is doing a good work in temperance matters. It devotes one column a week to the rummys, heading it the "Rummy's Column." The editor is a fearless man, and tells some plain truths.

That you may see a little of the feeling of the Plymouth Church, I enclose you a series of resolutions passed at a late meeting.

[We have not space for the resolutions. They express gratitude to the neighboring churches for their generous offer of their houses of worship, and to editors of papers and the community for their sympathy; their confidence in God, and their purpose to pursue their enterprise.]

We have continued to sustain our social meetings, which are interesting. At our communion this month, we received 12 into the church—3 of them on profession.

We are not without occasional cases of inquiry now. I feel encouraged that God is with us, and he will in some way enlarge the door of our usefulness, as a church.

## MISSOURI.

*FROM REV. S. BLANCHARD.*

**Oregon, Holt Co., June 6, 1860.**

During the Winter and Spring, I sold some copies of the Compendium of Helper's Impending Crisis; about the first of April I sold a copy to an editor in this place.

During the session of the Circuit Court the copy was taken before the Grand Jury. One witness, (the lady in a part of whose house we live), was called before the jury, and put under oath, to ascertain whether I had offered to sell her Helper's book, or the life of Frederick Douglas, the latter having been seen in her possession.

It was their expectation, I am informed to keep this a secret, until they could ascertain whether they could get sufficient testimony upon which to obtain an indictment against me, but the lady being much displeased on account of the course pursued in the matter, reported what ques-

tions had been asked her, and what answers she made, and in a short time, the news flew through the town, creating great excitement, that a resident of the town with myself, was going to be arrested for no other offence than that we claimed our right to read and circulate a work that advocates, from political considerations, interests dear to every man. I am informed that an indictment was made out by the jury, and handed to the District Attorney to prosecute, but the Judge told him that such an indictment could not be sustained, it had been tried in several instances in this State, and had failed: he advised them to drop it, which they did.

Sometime ago, an Editor in this County, said in his paper, that any man could speak his sentiments on all subjects, in the pulpit or elsewhere, he being alone responsible for the abuse of this power. I think these things, combined with the fact that free State men in this county are a majority, will be sufficient to protect them in the promulgation of their sentiments, from mob violence or exile.

Some County officers have already been nominated by the Republican party for the fall election, and it is acknowledged by slaveholders themselves, and their advocates, that some of the most important offices of this County, will be filled by men on the Republican ticket.

Sometime ago in conversation with a slaveholder, I told him that I considered it my right, on all suitable occasions, to speak on the subject of slavery, and he very cordially gave his assent. I have no fears to express in regard to the future for I look upon their failure to prosecute me, for the sale of the books referred to, as an indicator of future triumph.

I am happy to say that I have been favored with some Tracts of the Boston and Cincinnatti Societies, through the Rev. G. S. F. Savage, Secretary of the Tract Agency Chicago, and have distributed some of them, not neglecting the slaveholder.

I hope I may be supplied with anti-slavery and other Tracts, for gratuitous distribution, as I am confident they will do much good at the present juncture.

Now is the time to do something for God and the oppressed. The advocates of slavery are divided in their sentiments, slaveholders themselves, now say, that the South has asked too much at the hands of the North. The light of God's truth should be flashed upon the minds of the people, giving the moral or Bible aspects of the slavery question: it will secure their attention and do good.

My appointments have usually been well attended. Sometimes more have been present than could find seats. At times, fixed and marked attention has been given, and much solemnity and feeling manifested. I feel that our steps have been ordered by God. We sought the Divine direction in coming to this State, and we now confidently believe God turned our steps in this direction. We are happy as well as hopeful.

## CHURCH FELLOWSHIP WITH SLAVEHOLDERS.

*FROM REV. J. G. FEE.*

The following article is copied from "*The World we Live in,*" a weekly paper published in Cincinnati. We invite attention to it, as presenting views for the consistent holding of which Mr. Fee and some others are exiled from Kentucky. We omit some parts of the communication having reference to matters not immediately connected with the subject. It will be seen that the "examples" of which he speaks, have been brought forward by others, as exceptions to his general view:—

You say, in a previous number, "that chattel slavery is abhorred by all good men." Correctly speaking, there is no other kind of slavery. A definition is that which marks the thing defined from *all other* relations.

It will be found that one, at least, of the examples referred to, is not an example of slaveholding; and therefore even

the radicals would not censure your fellowship.

The first example is one in which the purchaser "*immediately* informs the negro that the purchase has been made for the *slave's good*"—that the master has given up the property tenure, the chattel principel—only has a claim on the man's service for a definite period of time—this time is fixed, and the servant secured against liability to sale. This master occupies a totally different relation from that of one who holds his fellow as a chattel without his consent, and without any provision for his freedom, and as such should be called by a different name—a redemptionist, or guardian.

If I saw the evidence that this master had redeemed the man, formerly held as a slave, for the servant's good, and was occupying the relation last described, I should not hesitate to fellowship that man; because the sinful, *selfish, coercive* relation no longer exists.

But, even here, Christians need to be guarded lest their example be construed by others into a sanction of slavery. We must be careful lest our good be evil spoken of.

"If meat make my brother to offend, I will not eat meat so long as the world stands."

Early Christians actually made themselves poor in their efforts to redeem their fellows from slavery. They at once freed the redeemed ones, and did not wait to get their money back. This is the safer course.

The next example you refer to is not so marked with benevolence. It is the case of one who had no benevolent intention, or act, in purchasing the slave. Thus he wakes up some fine morning and finds he is in a confessedly wrong relation, but does not think he can afford to make the sacrifice of *doing right.* Fellowship that man? No! Suppose you should buy a horse in Cincinnati, take him over to your Kentucky home: time passes: some morning you pick up a daily paper and see therein "A Horse Strayed or Stolen; deep chestnut sorrel, right hind foot white, star in his forehead, snip on the nose, a certain flesh mark on the right fore leg," you exclaim, "Wife, I have got another man's horse; I have paid my money to the wrong man, not to the real owner," and the fact of having paid the money will not release me, as a Christian, from my obligation to my fellow man. If I will do as I would be done by, I must take that horse with me when I go over, and *return the horse to the true owner.*"

The master you refer to has awoke to a perception of his wrong relation—that he has paid his money to the wrong man, for every man owns himself. This you recognize in calling him "*a brother* FELLOW MAN,"—I speak and argue in love. The master has no more than the kidnapper's title, handed down. With Christian men, mere human law does not change the natural and God-given relation. If the laws of Utah, or Turkey, or Kentucky, should, for a sum of money, give your neighbor another man's wife, you would not feel that he had any moral right to her. So with this master; neither his money, nor the law of the land, can give him a moral right to his FELLOW *man.* That man, so far as his natural, God-given rights are concerned, is his fellow—his equal.

Let this master treat the man as a fellow brother, and suffer the penalty of his own blunder, his own criminal carelessness; let him now, as a penitent, obey God, by "breaking every yoke, and letting the *oppressed go free*"—do as he would be done by—bring forth fruits meet for repentance—then we may fellowship him, and treat him as a *Christian* brother.

The last case you refer to is still more objectionable.

The master has received a slave by will or bequest. The testator had, as we have seen, a kidnapper's title, (I wish I could use a word less objectionable and yet express the true relation.) Your neighbor, or fellow professor, has inherited this man's title, and now feels that he cannot let the oppressed one go free, without being paid for so doing. He has given no equivalent—the slave is not at fault—the testator had the innocent one in prison, and has willed the key to the nephew, who refuses to let the innocent have his God-given rights, unless he, the master, is *paid for so doing.*

Is this master a Christian? is he a *new* creature? has he ceased to be selfish, and is he now actuated by that love that "works no ill to his neighbor?" If not, you will do wrong to the world by treating him as a brother when he is not. We may not deceive others, and put the church of Christ in a wrong light, by a wrong attitude of our own.

It is assumed that this man "*desires to do* just what is right." *Desires* are not enough. The drunkard desires health, but does not *do* that which is necessary to health. Every man desires to inherit everlasting life; but many men do not submit, do not really give their hearts to God, do not do that which is necessary.

Especially is this true in church relations. God can look at the *true* motive. We cannot. We have to judge the tree by its *fruits*. We like experimental religion, but we want to see the geuineness of it in *good works*. "He that doeth righteousness, is righteous."

Let this duty of *doing* right be pressed upon every individual; for individual responsibility is not lost in State association. States are composed of individuals. Let individuals do right, and States will be right.

'Tis especially important that the repository of Christianity, the church, should be right in her attitude. She is to be the light of the world. Let the church use the power of her united example against this relic of barbarism as she does against infanticide, homicide, or polygamy, and slavery will soon recede from civilized society—like beasts of darkness before the morning sun.

## Children's Department.

### "And When I'm to Die."

During the two or three last years of Rowland Hill's life, he very frequently repeated the following lines:—

"And when I'm to die,
Receive me, I'll cry;
For Jesus has loved me, I cannot tell why:
But this I do find,
We two are so joined,
That he'll not live in glory, and leave me behind."

"The last time he occupied my pulpit," writes his friend and neighbor, the Rev. George Clayton, "when he preached excellently in behalf of a charitable institution, he retired to the vestry after service under feelings of great exhaustion. Here he remained until all but ourselves had left the place. At length he seemed, with some reluctance, to summon energy to take his departure, intimating that it was probably the last time he should preach in W——. I offered my arm, which he declined, and then followed him, as he passed down the aisle of the chapel. The lights were nearly extinguished, the silence was profound; nothing, indeed, was heard but the slow majestic tread of his own footsteps, when, in an under tone, he thus soliloquized:—

"And when I'm to die," &c.

"To my heart, this was a scene of unequalled solemnity; nor can I ever recur to it without a revival of that hallowed, sacred, shuddering sympathy, which it first awakened."

When the good old saint lay literally dying and apparantly unconscious, a friend put his mouth close to his ear, and slowly repeated his favorite lines:—

"And when I'm to die,
Receive me, I'll cry," &c.

The light came back to his fast-fading eye, a smile overspread his face, and his lips moved in the vain attempt to articulate the word. This was the last sign of consciousness he ever gave.

We could almost wish that every disciple of Christ would commit these lines, quaint as they are, to memory, and weave them into the web of his Christian experience. Confidence in Christ, and undeviating adherence to him, can alone enable us to triumph in life and death.—*Belcher's Life of Whitefield.*

### Can not we do Something?

A missionary in Africa had established a school for colored children, which gave him much joy, for they loved the Saviour. One day he told them that there were still a great many idolators in the world who did not know the Lord Jesus Christ; and that there were societies in England, Germany, France, and the United States, which sent missionaries to these poor pagans. The little children then said: "And can not we do something also?" "Reflect upon it," replied the missionary, "and when you have found some way of contributing to this good work, you may come and tell me." These poor children raked their brains to discover how they could obtain something to give: for you must know that they had no parents or friends who were rich enough to let them have a little money occasionally, and that there are many in Africa who do not know what a piece of money is.

One morning, however, they came to the school full of joy, and said to the missionary, "We wish to form a little juvenile missionary society." "That is very well," said he, "but what will you give for missions?" The oldest answered, "We have resolved to form a society like grown up persons; and each one of us will oblige himself to collect as much money as he can without begging. As for those boys of us who are largest and strongest, we will go into the woods to find bark, and we will carry it to the tanner, who has promised to pay us a florin for each load." Another child interrupted him, and said, "And as for the rest of us, we will gather resenous gum, and sell it for more than four shillings a pound." "And we,"

exclaimed the smallest children, "will carry ashes and sell them to the soap-maker." Then the girls came, and some of them said, "We will collect locks of wool, and we will sell them." Others said, "We will get some hens, and sell the eggs and the chickens."

The little colored children did not rest satisfied with making promises. They executed their plan without neglecting school. And at the end of the year they held a meeting under the direction of a missionary, and carefully paid over to him all which they had raised. How much do you think they put into his hands? More than ten pounds sterling—fifty dollars.—*Ch. Trea.*

---

## "It is Well."

A girl at Portsea, who died at nine years of age, said to her aunt: "When I am dead, I want Mr. Griffin to preach a sermon to children to persuade them to love Jesus Christ, to obey their parents, not to tell lies, but to think about dying, and going to heaven." "I have been thinking," said she, "I should like him to preach from 2 Kings iv. 26. You are the Shunamite, Mr. G. is the prophet, and I am the Shunamite's child; when I am dead, I dare say you will be grieved though you need not. The prophet will come to see you, and when he says, How is it with the child? you may say, it is well. I am sure it will then be well with me, for I shall be in heaven, singing the praises of God. You ought to think it well too." Mr. G. accordingly fulfilled the wish of the pious child.

---

## Clothing for Fugitives in Canada.

The Rev. C. C. Foote, writing from Detroit, says :—

"I have been interrupted since commencing this letter by a man, his wife and three children, fresh from slavery,—weary, hungry, and ragged. This is just half the number we have had here to-day to be cared for.

"We are in the greatest need of clothing and bedding. A few days ago we had nine calls for help in a single hour."

Persons sending clothing for this object should direct Rev. C. C. Foote, Detroit, Mich.

# RECEIPTS

## From May 1 to May 31, inclusive.

### MAINE.

Augusta "A Friend" 5 00
Bethel. Mrs. Timothy Chapman, and Mrs. J. Chapman, to const. REV. DAVID GARLAND, L. M. 30 00
Bloomfield Dea. Daniel Wells 20, "Friends" by Miss O. Emery 3, Dea. K. and C. L. 50c ea., for *Mag.*, by Mrs M. M. Walker. 24 00
Brown's Corner. Cent Soc., by Mrs. M. B. Buxton 3 00
Foxcroft. William W. Clark for *Mag.*, 2 50
Hallowell. Mon. Con. Contribution, by S. Page 6 00
Hampden. Cong. Ch., 1.99, Mrs J. D., 25c, by C. E. Hicks, 2 24
Wiscasset. Rev. John Boynton 10 00

### NEW HAMPSHIRE

Amoskeag. Mrs. S. P. 56c for *Mag.*, Mrs. H. B. S., Mrs. N. S. and Miss M. A. S. 50c ea. for *Mag.*, by E. R. Poor, P. M. 2 06
Auburn. Ch. & Soc., by Rev. James Holmes 12 00
Claremont. D M. Ide 2.75 for *Mendi M.*, Rev. R. F. Lawrence 1, F. B. S. 25cts. 4 00
Goffstown Centre. Mrs. Polly Martin, 3, Dr. Dan'l Little, Dea. E. P. Sargent, E. R. Poor, E. Whitney and Mrs. Geo. Poor 1 ea., Mrs., J. S. 50c for *Mag.*, Others 2, 10 50
Harrisville. Coll. Ch. & Soc., by Wm. G. Tuttle 7 25
Mason Center. First Cong. Ch. Sab. School 11, Jos. B. Wilson 1 for *Mag.*, Amos H. Hosmer 1, 13 00
Swanzey. Jona. D. Ware 2 00
Pittsfield. D. K. F. 50c for *Mag.*, J. S. 25c 75

### VERMONT.

Cambridge. D. D. Safford (Jeffersonville) 10, Dea. John Safford 10, M. and C. Safford 8, Mrs. C. Kinsley (N. Cambridge) 2, to const. MRS. BETSEY H. SAFFORD L. M. 30 00
Granby. Ashley Appleton 3.50, Mrs. N. Appleton, Abram W. Rice, 1 ea., A. G. W. 50c. 6 00
Ludlow. Geo. Coffin 1 00
Montpelier. Zenas Wood 10, Orren Clarke and Jos. Poland 5 ea., 20 00
Townshend. Hervey Burnap and Wife 7, E. Allen and Wife 2, G. H. Gale and Stephen Rice 2 ea., E. A Morse, Henry Bailey and I. H. Converse, 1 ea., Cash 1, by Rev. C. L. Cushman 17 00
Westfield. H. O. Stoddard 2 00

### MASSACHUSETTS.

Andover. Free Ch., 2.35 for *Slaves' Bible Fund*, Benj. Boynton 2, by Wilder & Co. 4 35
Auburndale. P. L. Alcott 3 00
Berkley. "A Friend" 10 00
Boston. Geo. S. Wheelwright 10, E. O. Ballard, by Wilder and Co. 5, John W. Sullivan 5, 20 00
Brookline. Harvard Ch. 25, by Wilder & Co. "E. P." 10, 35 00
Cummington. Wm. Packard 2 00
Danvers. F. H. 25
Dunstable. Mr. Dunn 4.50 and 50c for *Mag.*, by Wilder & Co. 5 00
Gardner. Asa Richardson 200, by Wilder & Co. Evang. Cong. Ch. 63.61, to const. REV. SAMUEL J. AUSTIN and MRS. JENNIE S. AUSTIN L. M's. 263 61
Grantville. Cong. Ch. and Soc., by Wilder & Co. 29 57
Hanover. Deborah Kimball 1 00
Hardwick. Mrs. F. B. Foster 1.50, Wm. A. Warner Jr., 1, O. H. 50c, for *Home M.* 3 00
Holliston. Mrs. M. M. Fiske 3 00
Hopkinton. 1st. Cong. Ch. and Soc., by Wilder & Co. 30 39
Hubbardston. Otis Ware 4, S. F. P. 50c for *Slaves, Bible Fund*, A. W. 50c 5 00
Ireland. Gilson Judd for *Mag.*, 1 00
Lawrence. Free Ch. by Wilder and Co. 21 55
Lowell. High St. Ch. 16.86, "A friend" 7, Dr. B. Skelton, H. H. Barns, Mrs. L. Woods, Dea. C. C. Chase, Dea. A. Merriam and L. Worcester 1 ea., Miss C. A. W. 50c. to const. JAMES M. MOORE, L. M. by Ethan Burnap 30 36
Mattapoisett. Cong. Ch., by Rev. W. L. Parsons 15 00

Middleton D S. Jr , 25
Monson. Mrs. Sabrah King 5 00
Northampton. Contribution, 1st Ch. by J, P. Williston 141 18
Northborough. Mrs. E. B. Ball 2, Mrs. M. E. Ashley 1, for *Home M.*, 3 00
Reading. Bethesda Sab. School for *Mendi M.* by Wilder & Co. 25 00
Royalston. Seth Holman 85, Seth N. Holman 10, David P. Foster 5 100 00
Salem James Kimball 5 00
South Boston. William B. Dodge 100, Mrs. Mary Ann Hale 2, by A. Simonds 102 00
Springfield. Mrs. L S. for *Mag.*, 50
Stockbridge. Mrs. S. W. Jones 1 00
Sunderland. O. W. for *Mag.*, by Wilder and Co. 50
Templeton. Daniel Foster to const. SARAH H. FOSTER L. M. 30 00
Westborough. Evang. Cong. Ch. and Soc., by Wilder & Co. 16 83
Worcester. Union Soc. 30, to const. T OMAS EDWARDS L. M. by W. G. Maynard, W. J. White 5 35 00

RHODE ISLAND.

Kingston. William French 1 00

CONNECTICUT.

Cheshire. Cong. Ch. 6.50 for *Home M.*, Mrs. E. J. H. 50c for *Mag.*, by W. A. Brooks, Treas., 7 00
Clinton. Miss N. Stanton 3 00
Danbury. Coll. 1st Cong. Ch. 11.02, L. J. Barnum 50 and 50c for *Mag.*. J. W. P. 50c, by Rev. A. G. Beman 12 52
Fairfield. E. H. L. for *Mag.*, by Rev. A. G. B. 50
Hartford. C. C. R. for *Mag.*, by Rev. A. G. B. 50
Harwinton. Fred. S. Catlin 5, Mrs. Harriet Beach and Mrs. Ann Gibbs 1 ea., by Wm. Fettritch, Jason Skinner 5, for *Southern M.*, by Rev. J. A. R. Rogers 12 00
Jewett City. B. F. Northrop 3 00
Killingly. Col. Wm. Alexander 1.50 and 50c for *Mag.*, 2 00
Middletown. D. R. Benham 2, Geo. Garrison 1 for *Mendi M.*, J. L. H. S. and M. L. M. 50c ea. for *Mag.*, by Rev. A. G. Beman 4 00
Millbrook. Mrs. E. Grant 2 00
Mystic River. "A Friend" 2 00
New Haven. Amos Townsend 20, Infant Class in Howe St. Sab. Sch. 2, 22 00
New Milford. Isaac Hine for *Home M.*, 5 00
North Woodstock. Mrs. Lucretia Vinton for *Mag.*, by Rev. J. White 1 00
Norwich. Subscriptions by H. V. Edmond 12 00
Torringford. Cong. Ch. for *Southern M.*, by Rev. J. A. R. Rogers 22 21
Torrington. Cong. Ch. for *Southern M.*, by Rev. J. A. R. Rogers 14 12
Waterbury. "Friends" for *Southern M.*, by Rev. J. A. R. Rogers 4 25
West Haven. Legacy from Mrs. Lucy Newton, by Alexis Painter 100 00
West Killingly. Isaac T. Hutchins 10 00

NEW YORK.

Alden. B. D. for *Mag.*, 50
Alexander. Rev. J. Dodd, by Rev. J. C. Richardson 1 00
Amsterdam. Mrs. Adaline Crane 5 00
Attica. Dr. G. D., by Rev. J. C. R. for Mag. 50
Bergen. First Cong. Ch. 4.38 Second Cong. Ch. 3.93 W. H. K. 50c for Mag., Mrs. E. J. M. 25c by Rev. J. C. Richardson 9 06
Byron. Rev. N. M. C., and M. G. W. 50c ea., for Mag., Others 1.35, by Rev. J. C. Richardson 2 35
Gainesville. Cong. Ch., by Rev. J. C. Richardson 3 68
Castile. Dea. G. S., Mrs. J. B. H., D. C. C., E. S. B., Rev. T. G. and E. S. H., 50c ea. for *Mag.*, Others 3, by Rev. J. C. Richardson 6 00
Champlain. Hiram Dudley, by G. E. Dunning 50 00
Cincinnatus. Coll. for *Home M.*, by M. G. Lee 10 00
Clinton. Dr. H. M. Paine 5 00
Delta. Josiah Dewey 2, Moses T. White 1 for *Mag.*, by M. H. Jones 3 00
Dryden Hill. Collected by B. P. D. 15
Groton. Mrs. Romeo Welton 3, Arthur Hatch, 1, by Dr. C. Chapman 4 00
Griffins Mills. Cong. Ch., by Rev. R. M. Sandford 7 00
Guilford. First Cong. Soc., Norwich and Guilford, by B. Baker 12 00
Hamilton. J. Foote and M. C. Foote 1 ea., E. S. 50c 2 50
Hornellsville. I. C. Miller 3, Otis Fletcher 2, 5 00
Hume. Rev. J. T. for *Mag.*, by Rev. J. C. R. 50
Ithaca. Presb. Ch. Coll. 20, by C. E. Hardy, A. G. 25c, for *Mag.*, 20 25
Johnson's Creek. W. O. King 1 00
Knowlesville. Dea. Knowles 20, E. T. Slater 3, D. Hood 1.50, J. Wilson and Wife 1.50, Mrs. P. Gillett, Mrs. L. C. Grover, Mrs. Stanley and C. Ostrander 1 ea., Others 4, to const. A. J. HOOD, L. M. ; P. Gillett 3, Mrs. Grover 1, by John Wilson 38 00
Lagrange. W. P. 50c for Mag., A. L. 25c, by Rev. J. C. R. 75
Lima. Miss Delia A. Phillips, by A. D. Miner 3 00
Lisle. Cyrus Coy 1 00
Little Falls. Horace Galpin 2 00
Livonia. Presb. Ch., by Rev. A. H. Parmele 5 00
Lockport. E. Parker, by E. Simmons 10 00
McLean. Dr. C. Chapman 6 00
Meredith. Mary F. Wright 2, Isaac Burr 1 , 3 00
Napoli. B. C., N. F. B , Mrs. U. L. andd P. F. N., 50c ea., for *Mag.*, 2 00
Newark Valley. Sab. Sch. Coll., by B. Walter 2 00
North Bergon. Dea. R. M., Mrs. M. M., and J. G. 50c ea., for Mag., Others 75c by Rev. J. C. Richardson 2 25
Onondaga Valley. William Sabine 10 00
Paris. "Friends" by Julius Munson 4 00
Perry. Mrs. Lydia Grisewood 7.50 and 50c for Mag., J. H. 50c for Mag., by Rev. J. C. R. 8 50
Riga. Cong Ch., by Rev. J. C. Richardson 7 00
Perry Center. C. W., and M. N. V., 50c ea. for Mag., Others 2.25, by Rev. J. C. Richardson 3 25
Peterborough. Gerrit Smith 100 00
Port Byron. John I. Wilson 10 00
Sacket's Harbor. David Granger 5 00
So. Butler. C. D. H., and C. C. 50c ea., 1 00
Taberg. Daniel Waterman and family 15 00
Turin. A. Foote, box boots and shoes 26.50 cash 3, 29 50
Warsaw. Wm. Smallwood 50c and 50c for *Ky. Ez.* E. W. C. 50c for Mag., Others 25c, by Rev J. C. Richardson 1 75
West Camden. Mrs. L. A. Smith, by Rev. E. Gaylord 5 00
Westernville. M. H. Jones 1 and 1 for *Mag.*, 2 00
Wilson. Presb. Ch. Sab. School 3.43, G. W. Loomis 2, by H. M. Davis, Treas. 5 43

NEW JERSEY.

Paterson. John Cook 2 00

PENNSYLVANIA.

Darlington. Mrs. Elizabeth McConnel 1 00
Mercer and Harrisville. Free Presb. Churches (of which Wm. Alexander of Mercer 2), by Rev, J. W. Torrance 19 00
Washington. Samuel Mc Farland 10, Mrs. Orr and Mrs Mc Farland for *Slaves' Bible Fund*, 1 ea., 12 00
Wilkesbarre. W. C. Gildersleeve, by Rev. W. Goodell 12 00

MARYLAND.

Emmitsburg. David Gamble for *Home M.* to const. MISS ELIN T. SNIDER L. M. 50 00

OHIO.

Austinburg. Cong. Ch. 2.85 for *Foreign M.* and 1.33 for *Home M.*, by M. M. Perlis 4 18
Berea. D. Hinman 1 00
Cherry Fork. Rev. V. M. King and Others 1 00
Chillicothe. James Steel to const. WILLIAM STEEL L. M. 30 00
Cincinnati. "A Friend," by Dr. G. L. Weed 1 00
Fort Recovery. Cong. Churches of Pisgah O. and Buena Vista Ind. by Rev. M. W. Diggs 5 00
Geneva. Sophia P. Fitch, Melvin Smith, J. A. French, Bryant Hewins and Horace Peck 1 ea., R. B. Munger 50c and 50c for *Mag.*, H. M. and J. B. S. 50c ea., for *Mag.*, D.C. 25c for Mag., Others 3.75 11 00

Granville. Mrs. Anna Montague 3 00
Gustavus. Cong. Ch., by Rev. J. Wright 10 00
Little Prairie. Christian Ch., by Dr. G. L. Weed 5 00
Madison. Nathaniel Blakely 5, Dea. S. 50c for *Mag.*, Dr. E. L. P. 50c, by A. Moffat 6 00
Newbury. W. A. G., 50
Oberlin. Students Missionary Soc., 9 and 1 for *Mag.*, by E. C. Barnard, Treas., Children of Mrs. Butts 75c, Rev. Geo. T. 25 11 00
Plymouth. Mon. Con. Coll. 2.50, N. F. B. 50c for *Mag.*, 3 00
Penfield. Cong. Ch., by Rev. J. H. Prentice 4 00
Ravenna. Poe and Beman for *Mag.*, 50
Sandusky. First Cong. Ch., by L. H. Lewis 9 00
Spring Mountain. Samuel Anderson. 1 00
Storrs. Cong. Ch. Coll. 5.27, Sab. Sch. 3, Hill Sab. Sch. 1.73, by C. Hudson, Treas. 10 00
Youngsville. Fred. Plummer by Rev. V. M. K. 1 00

MICHIGAN.

Adrian. Rev. J. H. C. for *Mag.*, 50
Birmingham. E. S. Fish and Seymour Adams 10 00
Detroit. First Cong. Ch. Sab. Sch. for ed. of a boy *Mendi M.*, by Robert W. King 25 00
Lansing. Daniel D. Hall 3 00
London. Mrs. T. P. Howe and Others 1 00
Olivet. Olivet Ch. Mon. Contribution, by C. Reed 10 00

INDIANA.

Cynthiana. Rhesa Knowles, by Rev. Levin Wilson 5 00
Dongola. S. L. for *Mag.*, by Rev. L. W. 50
Harts Township. Ch. Coll. by Rev. Lewis Wilson 2 00
Hector. John Hartzell 1 00

ILLINOIS.

Atlanta. Rev. H. W. Cobb 5 00
Barry. Reuben Shipman 500 63
Chicago. Edwards Ch. Mon. Con. Coll. by Rev. J. Porter 8 67
Concord. Rev. M. Harshaw 11.70, Rev. Chas. Phillips 1, by Rev. W. Holmes 12 70
Eden. Coll. by Rev. W. Holmes 1 23
Galesburg. Prof. H. E. Hitchcock 10 00
Half Day. Joseph Pike and Family 1 00
Hill Prairie. Wm. Finley, M. Finley, J. Finley and Thomas Finley 1 ea., Others 90c, by Rev. W. Holmes 4 90
Jericho. Mon. Coll. Free Mission Ch. by R. B. Johnson 5 00
Jordans Grove. U. P. Ch. Coll. 10.73 J. W. Mc Master 5, James Mc Master for *Mendi M.* 3, D. R. Mc Master 1, by Rev. W. Holmes 19 73
Mc Lean. Rev. S. Penfield and Wife 4, Dea. Mc Farland 1, Dr. King and Others 5, 10 00
Peoria. Main St. Cong. Ch. Sab. School for ed. a child *Mendi M.*, by James Delano, Treas. 30 00
Princeton. Hampshire Col. Cong. Ch. Mon. Con. Coll., by E S. Phelps 10 00
Quincy. H. H. Snow 4.50 and 50c for *Mag.*, 5 00
Ringwood and McHenry. Cong. Ch., by Rev. S. H. Thompson 10 00
Rockton. First Cong. Ch., by Dr. J. H. Carpenter 6 75
Sandwich. Cong. Ch., by Rev. J. Kilbourn 7 00
Sparta. Bryce Crawford and Wm. Roseborough 5 ea., Bap. Ch Coll. 2 75, Mary Addison 2, W. A., R. B., E. I. S., J. W., W. H. and N. S. W. 50c ea., for *Mag.*, by Rev. W. Holmes 17 75
Toulon. Cong. Ch. Mon. Con. Contribution, by T. B. Starret 1 00
Vermont. C. Kirkpatrick, J. Irwin and L. L. Scott 1 ea., Miss J. L. 50c for *Mag.*, Others 1 4 50
Waverly. Members Cong. Ch., by L. T. Hoyt, Treas., 30 00

IOWA.

Cincinnati. L. R. Holbrook for *Mendi M.* 1 00
Deep Creek. "Friends" by Rev. O. Emerson Jr. 7 60
Flint Creek. Welsh Ch. 1, Isaac Jones for *Mendi M.* 1, by Rev. T. W. Evans 2 00
Quasqueton. Coll. Wesleyan Meth. Churches of Howardville and Pleasant Valley, by Rev. G. I. Cummins 3 52
Sabula. Cong. Ch., by Rev. O. Emerson Jr. 8 00
Sterling. Cong. Ch., by Rev. O. Emerson Jr. 4 50
Tipton. Cong. Ch. by Rev. O. Emerson Jr. 5 50
Wolf Creek. "Friends" by Rev. O. Emerson Jr. 9 00

WISCONSIN.

Brodhead. First Cong. Ch. by Rev. W. Cochran 10 00
Lodi. "A Friend" 3, M. A. Jones 1 4 00
Lyndon Station. Z. Bisbee for *Foreign M.* 1 00

MINNESOTA.

Shokopee. J. Markham 1 and 50c for *Mag.*, 1 50

KANSAS.

Zeandale. Church and Congregation, by H. P. Leonard 7 00

CALIFORNIA.

Grass Valley. W. P. Goldsmith, by Rev. M. Kellogg 2 50

SCOTLAND.

Edinburgh. Edinburgh Ladies Emancipation Soc. 24.33, by Mrs. Eliza Wigham; William Lillie 10, 34 33

---

*Collected by Rev. J. P. Bardwell.*

($285.11)

OHIO.

Akron. Cong. Ch., by G. N. Abbey 21 66
Cleveland. Plymouth Ch. Coll. 7 52
Litchfield. Thomas Seeley 3, D. Clapp and I. Watkins 1 ea., Others 2, 7 00
Mallet Creek. Mrs. Hale 1 00
North Amherst. Homer Tyrill and Milo Harris 1 ea., Others 2.75 4 75
Oberlin. Cong. Ch. 30.96, First Cong. Ch. Mon. Coll. 11.63; Hellen M. Andrews 10, Prof. G. N. Allen, K. and R., I. F. Sidell, Prof. J. H. Fairchild, H. Hill, H. Vietts and J. M. Fitch 5 ea.; W. Beckwith and Mrs. B. B. Hudson 3 ea.; Alex. Steele M. D. 2.50, L. M. Hall, E. J. Goodrich, Wm. Pease, Mrs J. Keep, G. P. Wyatt, M. Bronson, L. Holtslander and J. M. Johnson 2 ea.; T. Chapman, R. S. Vibber, H. S. Spencer, H. E. K., S. D. Hinman, Wm. Hovey, S. Hendry, E. M. Spencer, Mrs. S. M. Shed, J. Shed, H. Crosby, L. W. Butler, S. Plumb, Wm. P. Harris, D. B. Kinney, A. Holtslander, J. H. Reed, Rev. J. Keep, Mrs. T. Keep, Mrs. C. Teed, J. Morrill and R. Haynes, L. B. Kinney, J. Oakes and Mrs. H. J. Henderson 1 ea., Others 4., 141 09
Painesville. Presb. Ch. Mon. Con. Coll., 30.58, C. A. Avery 5, R. Hitchcock and Mrs. M. Williams 3 ea., H. C. Camp, L. A. Porter and L. Sterling 2 ea., C. R. Stone 1 and 50c for *Mag.*, Rev. N. P. Bailey, J. Ladd, Mrs. E. Ladd, S. Marshall, Mrs. P. Woolley, R. Squires W. L. Perkins, J. House, E. I. House, P. Pratt J. A. Mather, S. T. Ladd, H. Holcomb, H. C. Clark and B. Clark 1 ea., Others 4, 68 08
South Amherst. Cong. Ch. Coll. 1 75
Wellington. Ladies Benevolent Soc., Goods 30.26 Cash 2, 32 26

---

*Collected by Rev. J. G. Brice.*

($177.97)

Ash Ridge. Joseph Frances and Wallace Williams 1 ea., Miss W. 20c 2 20
Bellbrook. Daniel Holmes 5 00
Berryville. Henry H. Storer 2 00
Bloomington. Elisha Gallemore, Mark Peelle, Reuben Peelle 1 ea., L. H. 50c for *Mag.*, Others 1.25, for Rev. D. Worth 4 75
Buford. S. W. Huggins 5, John Bell 3, A. Huggins 2, Sarah Y. Duvall 1.50, William Brown 1, J. B. 50c for *Mag.*, Others 85c 13 85
Cedarville. James Collins 3 00
Harveysburgh. William Morgan and Hiram Whetsell 2 ea., W. Whetsell, John Lukens Reuben Thompson and Wright Haynes 1 ea., J. N. 50c for *Mag.*, Others 6.45 14 95
Huntsville. C. I. Brooks 5 00
Lumberton. Samuel Haynes, Charles Haynes Jos. Whinery, and Allen Hiatt 1 ea., Others 60c for Rev. D. Worth 4 60
Marshall. Campbell G. Dick 2, Quinton Dick, Noah Amen and W. H. Keys 1 ea. 5 00

Mount Holley. Isaac M. Collet 1 00
Mowrystown. Rev. J. R. S. 16
New Burlington. John Grant 5, John Compton and Henry Austin 1.50 ea., Rebecca Compton, Francis Mc Kay, Wm. Mills, John Cook, Wm. F. Compton, Cath. Compton, Ann Compton Maria Compton and Samuel Compton 1 ea., J. M. 50c for *Mag.*, Others 4.55, for Rev D. Worth 22 05
New Market. T. W. W. for *Mag.*, 50
Oakland. Dr G. F. Burdsell, W. H. Burdsell and Samuel Haynes 1 ea., for Rev. D. Worth 3 00
Pickerell. J. W. A. and J. T. 25c ea., 50
Reesville. T. H. B. 25
Russellville. James Baird, Jos. McFadden, Robert Bower, Dr. I. N. Salsbury, Clara Mc Fadden and Warren Snedeker 2 ea., Wm. Evans, J. W. Main, Rev. J. H. Lockhart, Allen Miller, Jas. Blair, Richard Conn, Mrs. Harriet Conn, A. Mooney, J. Findley, Henry Bohrer, Stephen Porter, W. W. Francis and J. A. Miller 1 ea., Others 7.20, to const., JAMES BAIRD, L. M, ; A. M. C., A. M., M. M. and Mrs W. 50c ea., for *Mag.*, E. D. 25c 34 45
Sardinia. Cynthia Bell 1.75, Hugh Kennady Josiah McFadden, James McIntyre, Josephus Bell, R W. Anderson and Noah Hite 1 ea., Robert Kinkard 50c and 50c for *Mag.*, Others 2.91 11 66
Sicily. William D. Huggins 8, Mrs. Lavina Huggins 7, Milton H. Huggins 3, Mrs. Sarah Huggins 2, bal. to const., WILLIAM D. HUGGINS, L. M., William Cumberland 2, J. E. H. and T. W. 50c ea., 23 00
Waynesville. David Evans 5, Mrs. M. Haines Richard Haines and Dr. Isaac Fisher 1 ea., Others 2.25 for Rev. D. Worth 10 25
Wilmington. Josiah McMillen, Jona. McMillen Thomas McMillen, Seth Linton and H. D. Sayres 1 ea., E. Mc G. 50c for *Mag.*, Others 4.55, for Rev. D. Worth, J. W. T. 25c 10 30

CANADA WEST.

Dresden. W. P. for *Mag.*, 50

*Collected by Alanson Work.*

($72.08)

CONNECTICUT.

Andover. Mrs. Susan Kingsbury, and daughters 1.25, Others 1.96 3 21
Bloomfield. N. Bidwell 2.50 and 50c for *Mag.*, Jona Bidwell 1, and 50c for *Mag* , Others 3, 7 50
Bolton. E. A. W. 25
Chester. Rev. W. S. Wright 1, J. E. J., Mrs. A. L. S., and J. L. L. 50c ea., for *Mag.*, Others 2, 4 50
Columbia. Dea. Benj. Lyman 1, Others 1, 2 00
Coventry. D. S. 25
Deep River. Rev. Henry Worcester 1, Others 1.25, 2 25
East Haddam. Rev. W. A. Pease 1 and 50c for *Mag* , Wm. Brainard 1., Others 2, 4 50
East Hampton. Chauncey Bevin 50c and 50c for *Mag.*, H. S., P. B. and A. G. B. 50c ea. for *Mag* , Others 6.25 8 75
Enfield. A Friend 1.50 and 50c for *Mag.*, S. R. P. and Dr. J. P. C. 50c ea., for *Mag.*, Others 55c 3 55
Hartford. Fourth Ch. Mon. Con. Coll. 4 51
Haddam Neck. Justin Sexton 1 for *Mag.*, W. S. W., and Rev. J. P. 50c ea., for Mag., Others 1, 3 00
Higganum. Rev. Charles Nichols, Dea. Comfort Cone and David Brainard 1 ea., Others 1, 4 00
Leesville. R. C. C. and C. L. 25c ea., 50
Middle Haddam. Individuals 1 75
Moodus. S. W. Williams 1 for *Mag.*, Dea. W. E. C., G. M., H. B., and A. D. 50c ea. for Mag., Others 2.75 5 75
Portland. R. P. 50
Saybrook. Individuals 1 50
Suffield. Miss M. Hanchett 2, H. A. S. and T. C. A. 50c ea., for *Mag.*, Others 50c 3 50
Thompsonville. Sundry Individuals 1 00
Tolland. Sundry Individuals 6 31
Warehouse Point. J. P. 25
West Suffield. Dr. O. W. Kellogg 1.50 and 50c for *Mag.*, Others 75c 2 75

*Collected by Illinois Home Missionary Society.*

($139.00)

ILLINOIS.

Barry. Reuben Shipman 49 75
Chicago. First Cong. Ch. 5 10
Dover. Cong. Ch. 36 00
Lisbon. Cong. Ch. 9 50
Onargo. Rev. A. L. Foster. 12 80
Ottawa. Plymouth Ch. 13 85
Peoria. " A Lady" 8, " Rogers" 3, Jas. Ellison 1 12 00

*Collected by Rev. J. F. Boughton.*

($72.66)

OHIO.

Bryan. Collection 2 27
Defiance. " 7.47, Rev. E. R. Tucker 1, 8 47
Maumee City. " 1 52
Napoleon. " 81
Perrysburgh. " 91c and 50c for Mag., 1 41
Toledo. " 6.96 and 50c for Mag., 7 46

MICHIGAN.

Adrian Coll. 3.84 and 1 for Mag., 4 84
Blissfield. " 2.10 and 2 for Mag., 4 10
Palmyra. " 1 52

INDIANA.

Antwerp. Collected 1.65 and 50c for Mag., 2 15
Bourboun. " 3 48
Columbia City. " 2.17 and 50c for Mag., 2 67
Corruna. " 2 15
Decatur. " 2 00
Elkhart. " 1 85
Goshen. " 30
Kendalville. " 6 85
Laporte. Individuals 1.20, Coll. 51c 1 71
Ligonier. Coll. 3 75
Michewaka. " 1 65
Pittsburgh. H. P. T. 25
Plymouth. " 3.13, Individuals 75c 3 88
South Bend. " 2.71, R. Burroughs 1 and 50c for Mag., Others 1.13 5 34
Warsaw. Coll. 1 78
Waterloo. " 45

*Collected by Rev. J. S. Davis.*

($133.74)

ILLINOIS.

Aurora. First Cong. Ch. 10, New England Ch. 3.50 13 50
Batavia. Cong. Ch. 4 16
Brimfield. " " 3 10
Bristol. Rev. Mr. Webb 1 00
Canton. Cong. Ch. 7 40
Elgin. Cong. Ch. 9.17, O. Davidson 5, Bap. Ch. 2.56. 16 73
Elmwood. Cong. Ch. 7 80
Farmington. " " 14 55
Galesburg. A. N. Bancroft 1, " A Lady" 50c 1 50
Lisbon. Cong. Ch 9 00
Morris. " " 4 88
Newark. M. E. Ch. 4 50
Ottawa. Plymouth Ch. 15.25, First Cong. Ch. 7.30, 22 55
Sandwich. Meth. Epis. Ch. 3.40, Others 60c 4 00
Saint Charles. Cong. Ch. 2 20
Sugar Grove. Coll. in School house 3 60
Wataga " " " " 4 06
Wheaton. Church of Christ 5, " Rev. J. Blanchard 1, 6 00
——— Sundries 3 21

Total, $3,783 71

Less 5. ack' in the April number, intended for the A. H. M. S. 5 00

$3,778 71

LEWIS TAPPAN, Treasurer.

D. D. Nicholson, Printer, 199 William St., N. Y.